

4062

CHRISTIANITY The Great Mystery.

I N

A N S W E R to a late Treatise,

Christianity not Mysterious :

T H A T I S

Not Above, Not Contrary to Reason.

In opposition to which is Asserted,

Christianity is above Created Reason, in its
pure Estate.

And contrary to Humane Reason, as Fallen and cor-
rupted : and therefore in proper sense, Mystery.

Together with a *Postscript* Letter to the Author, on his Second
Edition Enlarg'd.

By T. B. *k*

D O N D O N :

Printed for *W. Marshal* at the *Bible* in *Newgate-Street* : And *John Marshall* at the *Bible* in *Grace-Church-street*. 1696.



T O T H E

Truly Christian Readers.

I Have (I hope through the Grace of God) with a sincere Christian Zeal, desired to Argue for the Glory of the Truths of the Gospel, under the Honourable Title of *Mysteries*, (as they were, once for All, delivered to the Saints,) according to the best Methods of Discussion, and Ratiocinative Debate from Scripture Reason: But behold, I first shew to my self, and to you, a more Excellent, or Transcendent way: That is, Receiving the love of Truth, or Truth in the Love of it; and with those mighty Energies, and Efficacies of it upon the Heart and Life. David observing Men making void the Law, that is, the whole Doctrine of God in his word, was Holily Enflam'd upon it; *Therefore I love thy Commandments above Gold, yea, above Fine Gold; Therefore I esteem All thy Precepts concerning All Things to be Right; and I hate every false way.* The best Antidote against the Poyson of an Infectious Air, or Age is the inward Experimental Sense; that God hath chosen us to Salvation, through Sanctification of the Spirit, and Belief of the Truth. The most distinguishing Test of Truth, that it is of God, is self-Resignation and Obedience *in doing the Will of God;* The Witness of the Father, the Word, the Spirit, when we have it in our Selves, can alone enable us to set our Seal to that Truth; The Conscience purged from dead Works to serve the Living God, by the Blood Offer'd by the Eternal Spirit; and the Blood of the Everlasting covenant, making perfect in every Good Work to do his Will, and working in us, what is well pleasing in his Sight, are the most Assuring Seals of the Eternal Godhead of our Lord Jesus Christ in such an *Antichristian* Time; *The Gates of Hell, All the Reason, Policy, Wit, Authority of it, cannot prevail against a Christian so founded on that Rock: The Work of Faith with Power,* according to that History of Believers, *Heb. 11.* does above All, display the

To the Truly Christian Reader.

Mysterious Efficacy of it, which none know, but *they who have it.* That it gives a presence of its Objects above all, that Sence can do, of its proper Objects; and a Demonstration of its Idea's, above all that *Reason* is Able for; For it can prevail Above both, when they would carry contrary to its Scope and End, and Impowers to Action far above them, by vertue of that *Hypostasis*, and those its *Demonstrations*: Let us therefore Bow our Knees mutually, that the Father of our Lord Jesus Christ would grant us, according to the Riches of his Glory, to be strengthen'd by his Spirit in the Inner Man, that Christ may dwell in our Hearts by Faith; that we may comprehend with All Saints, the Heights and Depths, the Breadths and Lengths of what passes Knowledg; That we may be filled with All the Fulness of Him, who can, to perfect Mystery, do above All we can ask or think; and yet to shew it no Blind Chimerick, or Imaginary thing; By a Power that Worketh IN us; To Him be Glory in his Church by Jesus Christ throughout All Ages, Amen.

And in Regard of so many Antichrists, Enemies to the Glory of Christ and of his Gospel in this Age, and in the midst of us; Let us Hereby know to our Consolation, It is the very Last of the Last Time, the Time for God to Work for the Consuming the Grand Antichrist, and all the Lesser Antichrists, that come out of his Smoke with Him.

The Lord Hasten it in this his very Time; So Joyn, I beseech you in Supplication with your most

Humble Affectionate Servant

In our Lord Jesus

T. B.

4. NO 55.

THE P R E F A C E.

There hath Lately Appeared in Print, A Book Entituled, Christianity not Mysterious; And It Undertakes to Shew, There is nothing in the Gospel, Contrary to Reason, or Above it; And that no Christian Doctrine can be call'd, A Mystery.

The Writer Conceals his Name, and I do not desire to make Enquiry after it; For it is not a Name, but Truth, and Weight of Discourse I would Insist upon; Nor would I, if I could, make Any Reflexion upon Persons, Having All Reasons in my self for Humility, in Regard both of Consciousness of my own Weakness, and also of Unworthiness: I would deal onely with Things, and Treat them, as They Require to be Treated; That All may Rest on the Merit of True Reason, according to the Word of God, and not on Sallies of Wit, or Satyre; And, that All may be Managed with a Gravity Condecent to the Mysteries of Christianity, and with Reverence

The Preface.

verence of Scriptures, as All, who Discourse in their Defence, ought to Speak and Write: I desire to observe the Apostolical Rule, To give the Apology of the Hope of Christianity to Those, who Ask for it, with Meekness, and Fear; and, in Meekness to Instruct, If Any oppose Themselves; If God Peradventure will Give them Repentance to the Acknowledging the Truth.

I could Have Heartily wish'd, that even the Writer of the Treatise, I Design to Review, had Avoided any thing, that Looks so Like Ridiculing, and Exposing, as that Dialogue between the Doctor and Parishioner, p. 112, &c. and Left his Reader to Bow before the Majesty of Evidence, (as He expresses it) wherever he Found it: and had Forborn that, as Least Indecorousnesse of Expression, towards Persons of so Great Veneration for their Accomplishment of Holiness, and Learning; as also their Early Profession of Christianity; I mean, The Fathers, whom He calls, p. 5. The Herd of the Fathers; as if because of Their Reverence of the Mysteries of the Gospel above the Pretensions of Reason, They were to be Look'd upon as Irrational, not to say Worse: A Vein of clear, unsullied Reason, especially Bowing before a Greater Majesty, then what we are too suddenly prone to call Evidence; I mean the Authority of God in his Word; I value above All Flourishes, that serve the Reader's Diversion and Airyness, rather then his Instructi-
on, and Benefit.

I am glad to find so many Reflexions on the Mystery of Iniquity, and the Depths of Sathan, as I hope they will shortly

The Preface.

3

Shortly be Universally deem'd, and spoken of; I mean That of Popery, or Antichristianism, so Great an Eclipse upon the Glory of True Christianity; because Scripture hath so often Doomed it to Impenitency, and Perdition: But I cannot but look upon it, as most Injurious, to Parallel, in any Degree with it, those Forms of Sound Doctrine, so often Reproached under the Name of Systems, or Systematic Theology; wherein any have taken care to keep, especially Close to Scripture; and those Intellectual Exercitations upon them are suited to Men of Thought and Contemplation, though not so Familiar to Common Readers, or Hearers; who may yet have those Difficulties Masticated, and Prepared for them, by more plain Discourses.

I do not yet Plead for Binding Men's Faith and Consciences to any Words, or Form of Words, that do not, especially in Christian Mysteries, Keep, as close as may be, not only to Scripture-Sense, but to Scripture-Expressions, with as little variation as is possible; Comparing Spiritual things with Spiritual; and that they who do this, come nearest to the Thing, as the Author speaks; though with what Design, in his Explaining of those Words, p. 5. I will not undertake to judge; Let him therein Stand or Fall to his own Master.

The Things that give me Scandal in the Treatise, are; First, The Boldness, and Insolency of the Frontispiece, so very Contemptuous, and even Contradictory to the Constant Language of the New Testament, Styling the Gospel, Mystery, and its Truths, Mysteries; whilst that openly Bears out, Christianity not Mysterious; this

The Preface.

favours of Too mean an Esteem of the Sacred Stamp, and Superscription, and the Images it gives of Things, and Highly Countenances Antioscripturism, which yet the Writer would Appear not to have any Favour for.

I look upon it, as a Just Occasion for a Christian Zeal against it ; That the Deists, as the Men of Reason, and Virtuoso's, as they would be Thought, in Religion, Take the Pretensions of this Treatise, as Service to Themselves ; Finding so much settled, in what, They Account Their own Territory, and Demesne ; Reason, and Free-Will ; And, in the mean time, they Act the Part of Ananias, and Saphira ; They Keep Back, or Withdraw, some Noblest Principles of the Gospel on these very Interests ; To which Secret Service, one cannot, but Suspect, this Discourse is Devoted.

I cannot but be Troubled ; The Observing Atheist, with whom the Deist is in a Close Alliance, Rejoices to find his Account in this Supposing a Dead Child of Reason, and Free-will, as they now go amongst Men, in the Room of that Living Spirituous Christianity of the Scriptures ; or at least, That it is Divided between a Nominal Faith, and a Philosophy, that is indeed Vain, and Science, Falsly so Called.

The Beaux-Esprits, The Men of Ayr, and Wit, are pleas'd with Meeting the Sacred, and Awful Mysteries of Christian Religion under Burlesque, and Railery : which ought to Affect the Sincere Lovers of it with Sadness, and Lamenting such a Prophane Temper of the Age.

The Preface.

5

I will not Deny, That some, not to be Looked upon with so Ill an Eye, as the Former, who do not Closely Inspect, nor Penetrate the Scope, and Tendency of such a Discourse, but suffer Themselves to be Impos'd upon by Palliations, and Pretences, think it Innocent : But even this Deserves Lamentation, as shewing a Soft, and Tame Surrendry of the Faith of the Gospel, or a Gallio-Like Spirit, that does not Generously, and Genuinely Care for these Things.

But All, who more Wisely and Discerningly Consider such Dissertations in their Spring, and Issue, are Aware, How Destructive to, and Subversive of the Doctrines, Life, and Power, and even of the Profession of the Gospel, they are.

On the Whole, therefore I make this Solemn Profession, with Appeal to Him, who Searches Hearts, That I have no other Design in this Answer, but the Glory of God in the Blessed, and Glorious Gospel of his Son ; the Salvation of Souls, That they may Buy the Truth, and not, on Any Fair Glazes, Sell it. And therefore I can with All Humble Supplications, and Assurance, Command the Undertaking to the Divine Acceptance, in, and through the Mediator, and to His Blessing upon it ; to the Approbation of Sincere Christians ; and to the very Reason of the Adversaries between God, and their own Consciences.

4. NO 59

T H E

THE
 SCHEME
 OF THE
 TREATISE,

Christianity not Mysterious; and of the Answer to it.

THE Fairest, and Clearest Method for the Attaining Truth in any Debate, is the Plainest Laying Down the State of it, or Giving a Scheme of what is Agreed on Both Parts; of what is mainly in Difference; and of the Principal Topicks of Argument on each side. These therefore I would lay down in one View.

1. There is an Acknowledgment on Both Parts of the Divine Original of the *Gospel*, and of its Truths; That They are from God: The Advantage of which in Deciding this Controversy, is; That whatever is regularly Argued from Scripture, and from the very Stream, and Current of it, is to be own'd, Receiv'd, and Rested upon as Truth by each Party; and is undoubtedly Agreeable to Right Reason, and Right Reason to it.

2. There

The SCHEME of the Treatise.

7

2. There are yet Truths of the Gospel, that could never have ^{P. 40, 41,} been Found out by the Truest, or even the Highest Created ^{&c.} Reason, seeing they are the *Deeps of God*, and can be known only by Revelation from Himself. The Advantage of this Acknowledgment is; That in Regard of the Original of the Truths of the *Gospel*, whatever of Adorableness, and Exciting Profoundest Reverence is Imported in *Divine Mysteries*, is for ever due to the Truths of the *Gospel*, as in their Unsearchable Spring, and Origin: And this certainly ought to have Moderated a *Zest without Knowledge*, or Due Consideration of All, that do but Acknowledge so much, in *De-Mysterizing* them (if I may so speak) or Laying them Common; This should Conciliate to them most Humble Veneration, and Love, as Inestimable Pledges of the Good-will of the Supreme Being, to such Unworthy Despicable Creatures, as we the Children of Men Are, to whom the *Gospel* is Vouchsafed; and even of Condescension to Angels, whom Sacred Writing shews to have an Interest, at least of Beholding with Admiration, and Delight.

And besides this, there are Reasons, as will appear, that what is so Originally *Mystery*, should be always so, till such a State of Perfect Comprehension, as wherein *All Mystery* shall be Finished.

3. It is Acknowledged, That the *Gospel* is prepared, and even ^{seq. 2, 3.} Gloriously Accomplish'd to Inform, and to Illuminate; And that ^{Chap. 3d.} it was Attended with an Undoubted Evidence, and Demonstration of the Power of God in *Miracles*, that might give All Assurance, and Satisfaction to the Reason, and Mind of Man; That it was, and is from God.

The Advantage of this Acknowledgment on Both Parts is, That hereby, *First*, There is an Unpassable *Gulph Fix'd* between the Great *Mystery of Godliness*, and the *Mystery of Iniquity*, which is a *Mystery of Darkness*, as *Darkness it Self*; and its *Miracles Lying Wonders*, that is, *Wonders of Darkness*, Like only to the Foul Idolatrous *Mysteries of Paganism*, and its Fables, as Scripture continually shades the one by the other.

Let there therefore be no shade of Reproach cast on the *Gospel Notion*, or style of *mystery*, from the *mystery of Iniquity*; seeing the One is separate from the Other, as Light from Darkness, or ^{as}

The SCHEME of the Treatise.

as Heaven from Hell, and that by Scripture it self ; which, (though it uses the word *mystery*, so continually, as a *Vessel of Honour*, and Proper to its own Divine Truths,) hath yet set *Antichristianisme*, the Counterfeit of Christianity, under the Title of a Counter-*mystery* also, the *mystery of iniquity*.

4. It is from hence Agreed on Both parts, that Faith is no Implicit, Sequacious, Blind Assent ; but a Grace of Greatest Wisdom, and Understanding, Full of Clearest Light, and Perceptions of Truth, Able to be the *προσαρτός*, the very Presence, or Solid Argument of *Things not seen* ; the *ελεγχός*, the Demonstration of *Things Hoped for*.

The Advantage of this Agreement is, that, if notwithstanding this, There shall be Found some Intimate, and even Essential Reason, why *mystery* should be Acknowledged *mystery* ; and that even because Faith is so wise, and Intelligent a Grace ; It will then come home to the Decision of the Main Point, whether Christianity be *mysterious* or not, and it will be Decided for it.

5. We are Both One, That we have not *Adequate Ideas* of the Truths of the Gospel, nor Behold the Essences of the things therein, no more, than we have Adequate Conceptions of the Divine Being, or Attributes ; or can Behold the Divine Essence : Nor have we so much, as Adequate Conceptions of Things in Nature, nor can behold their Essences : The Advantage of this Acknowledgment lies in this, That one Undenyable Sense of *mystery*, viz. Some Kind of Concealment, and Reserve is Found in the Truths of Christianity ; There are such Secretes in them, that we cannot by our selves have Proportionate Apprehensions, nor *Adequate Ideas* of ; and yet, that this cannot be a sufficient Reason of *mysteryzing* them ; But if there may be Reasons given, why their *Hiddennesses* should be called *mysteries*, and the Secrets of Nature not on those Reasons, styled *mysteries* ; Yea, if some Reason of Great Value may be given, why the Truths of the Gofpel may be called *mysteries* more particularly, then the Divine Being, and Attributes, which yet cannot be *Found out to Perfection* ; This Acknowledgment may be very serviceable, and conduce much to the Stating the Principal Point now in hand.

The SCHEME of the Treatise.

9

6. It must of necessity be Agreed by All, that have Reverence for the Gospel, and the Revelations of it ; That there are no Real Contradictions therein ; All such are to be Remov'd into the *mystery of Iniquity*, with All Things, that would come within the Verge of Religion, and are of a Trivial Nature ; or which Falling under a Contradiction in the very Judgment of Sense, can be likened to a Ball, White and Black together ; or a Square that's Round ; or a Cane without Two Ends. For all the Truths of Christianity are not only Free from Contradiction, but known to be from God, by the Heavyness, Dignity, Salutariness of their Nature, Tendency to the Glory of God, and to the Salvation of Souls.

But as to seeming Contradictions, where the Seemingness is the Effect of the Weakness, and Darkness of our Intellectual Powers, and that are Dimm'd with the Vapors of Corruption, and Steams of Lust ; and where the Objects are Pure, Spiritual, Sublime, and we do not in our Grossness Comprehend them ; Herein a more strict Account is to be taken, than the Author hath given.

6. That to Understand the Truths of the Gospel, so as to Receive Them ; the Prejudices of a Carnal Mind, and all Lusts are to be Remov'd : Men must be Humble, not Proud ; Considerate, not Hasty ; Diligent in Search after Truth, not Slothful, or Careless ; They must use their Reason, and Intellectual Faculties aright : The Advantage of this Acknowledgment on both sides is, That it lets us into a Great Reason, why the *mysteries* of the Gospel are to be Allow'd *mysteries* ; Because there is a necessity of Divine Grace to Enlighten, and Conform the Mind to the Obedience of Faith.

7. There's a Supposition in the Treatise of *Supra-Intellectual Truths*, that none can understand, except their Perceptions be Communicated to them in an Extraordinary Manner, as by New Powers and Organs. And, by the same Favour these Truths are Communicated from One to Another in the Preaching of the Gospel ; Now this Supposition, I mean, of *Supra-Intellectual Truths*, and a Supernatural Manner of Communication, at a Distance, and so Coldly Suppos'd is That, which I would endeavour to make good to be the Constant, and Uniform Sense of the New Testament ; as appears by those Expressions of the *Spirit of Wisdom, and Illumination* (of which the Author himself

The SCHEME of the Treatise.

takes notice) Regeneration, and Renovation of the Spirit of the Mind; And I see not what Absurdity, or Unreasonableness the Author can charge upon it; since he owns; There are Men Taught of God, and that God wants not Ability Rightly to Inform them, as necessary to such Communications, p. 132.

That he Himself does not suppose Absolutely New Faculties, or Organs, but as by New Faculties, or Organs: I look upon as a Great Truth of the Gospel: In this Supposition therefore, the Word of God, which is sharp, as a Two-Edged-Sword, seems to me, to have met him, as the Angel of the Lord did Balaam in the way, with a Drawn Sword, Warning him, that his Reasoning is in the Sight of God Perverse, and to be cut in pieces by it.

Lastly, Herein I am of the same Mind with this Treatise, and the Author of it, as that on which he Builds his Discourse throughout, if it be but Explained Aright; and That Aright (as I suppose) he will allow, viz. For any thing to be mystery, is to be Above our Reason, Acting according to our Innate Ideas; those that may be supposed to be Concreated with us, or that we have a Natural Power to Form, and to Reason according to in our present state. And whatever is not Above these Ideas, and our Reason acting upon them, is not mystery, though we have not Adequate Ideas, or Perfect Conceptions of Things, or Intuition of their Essences.

Now if Reason be taken in this Limited Sense, there may be, and, as things are, there must be mystery; But if in a Supreme Absolute sense, it is certain; As there can be no Truth Above Divine Reason, so there can be no mystery.

Contrary to Reason can only be supposed of any Truth, as Corrupted Reason can be called Reason; Or, as Men will obstinately hold their Measure of Reason to be the Standard; so that whatever is Higher or Deeper, Longer, or Broader then that Measure, or Standard, is not Reason, but Contrary to it: Now either of these is so Falsly called Reason, that they have very little Interest in the strictest Consideration, I confess, of mystery. But seeing This Corruption of Reason, or Adherence to any Short Measure, of (though True) Reason be now a Depravation Immedicinable, but by the Lifting up of the Mind above it self by a Supernatural Power; The Truths of the Gospel may

too

The SCHEME of the Treatise.

11

too Truely be said to be *Contrary to Reason*, and so *mystery* ; even as, and more then if they were *Above Reason* only.

The Advantage of this Accord in the Description of *mystery* is, That hereby a clear, and distinct understanding of what is principally in Difference, is attained, *viz.*

On the Side of the *Treatise*, it is affirm'd by the Author ; There is no Doctrine of Christianity, that can be properly styl'd a *mystery* ; that is ; above Reason, or contrary to it.

In *Answer* to the *Treatise*, I Affirm ; There are Greatest Truths of the Gospel *Above Reason*, though not consider'd, as Corrupt ; and many more ; Yea, the whole Tenor, and Frame of the Gospel, as it comprises the Redemption of Man Fallen, by our Lord *Jesus Christ*, is Both *above* and *contrary* to it, as Corrupted, and so *mystery*.

And according to the Measures of *Reason*, so are the Powers of *Free-will* to be Arbitrated, and Estimated, as shall be seen, through the Assistance of God, in the Following Debate.

The *Topicks*, or Seats of Argument, on which the *Author*, and his *Treatise* Rely, are,

1. That when the Truths of the Gospel are once Revealed, the Mind and Reason of Man is able, by its self, to Form *Ideas* of Them, according to *Revelation* ; so far as is necessary to our Advantage, however not Adequate ; and by Former *Ideas* Implant-ed, to Judge of them, as from God, and according to Truth ; Else they could be nothing to us any more, than if never Revealed ; nor could we else distinguish them from Falshood, and Delusion, so proper to the *Mystery of Iniquity* ; And that Man hath a Power of *Free-will* Obedientially to Answer the Ends of such Revelations, if not wanting to himself ; Else he could not be justly Condemned.

2. That the Gospel is prepared and Addressed to the Minds and Wills of Men, according to the former Hypothesis, or Argument ; and not, as if it were *Mystery*.

On the Contrary Part, to shew, the Gospel is *Mysterious* ; I will endeavour, after the Closest Pursuits of the Nature of *Reason*, and of *Revelation*, according to both Scripture and Reason, and the Intimate Senfe of Awaken'd Mind.

* From Both these therefore Compared, we shall Attain the Knowledge ; How the very word *Mystery* came into the use of

The SCHEME of the Treatise.

of the Gospel, and Adjust thereunto the use of it in the Impure *Mysteries of Paganism*, and *Antichristianism*; and the Common use of it in ordinary Concernments; and for what Excellent purposes it is to be Zealously Contended for in Divine Things, till All *Mystery be Finish'd*.

And to Exemplify Gospel Reason, and *Mystery*, I will do it in Him, who is indeed the Highest Exemplar of Both; The Eternal *Logus*, or *Reason*, and the *Mystery*; as he is *Christ in us the Hope of Glory*. And hereby we shall be led into the Supreme *Mystery of the Father*; *The Word*; *The Spirit*.

And all along, in Answer to this *Treatise*, I would remove the *Scandals* and Reproaches cast upon the Truths of the Gospel, Asserted to be *Mysterious*; and the *Faithful Stewards* of those *Mysteries*, as if they had any *Symbolism* with the *Mystery of Iniquity*; and shew how they differ as Light and Darkness.

In the Last Place, Any Objections I can Derive from the *Treatise*, that can be supposed to be made against the *Mysteriousness* of Christianity, as it shall be made out in the *Answer*, shall be throughout it, as particularly as may be taken into Just, and Equal Consideration.

According to this *Scheme* I shall, by the Assistance of God, not only endeavour a Scripture, but a Rational Conviction, that the Doctrines of Christianity are, and must needs be in Truest Sense *Mysteries*.

I Conclude therefore this short *Scheme* with Applying that Grave Observation to the whole; It is said; *A little Knowledge in Nature makes Men Atheists*; But a Deep, and Well-Ballasted Knowledge more strongly Rootes Them in the Acknowledgment, and Adoration of the Divine Being; So Superficial Tinctures of *Reason* give Men occasion to Deny the *Mysteriousness* of Christianity; but the Juster Presences of it in the Mind give Fullest Assurances; It is in All True Senses *Mysterious*, even the Adorable *Mystery of the Divine Wisdom and Grace*.

A Discourse of the Mysteriousness of Christianity, in answer to a treatise, Christianity not Mysterious.

CHAP. I.

Of the close and strict consideration of Reason.

IN speaking of *Reason*, I cannot acquiesce to the singling out of that compare, and ballancing of the *Idea's* of the Mind, and Arguing from them, in finding out *Truth*, assigned in this *Treatise*, to be a sufficient Representation of *Reason*; but that there ought to be as just an *Animadversion*, on what the Author does indeed Represent; which ought to be taken in, *viz.* the *Mind*, the *Idea's* of the *Mind*, the *Evidences* the *Mind* hath of *Notions*, or *Propositions* immediately, and as issuing in Full *Demonstration*: And also what the Author takes no notice of, *viz.* That Holiness, Purity, Righteousness, Universal Goodness and Probity, inseparable from *True Reason*; That Inward; and Prophoric, or outward, *Reason*, Speech so Essential to *Reason* and that Energy, Vigor, and Power of Imprinting it self upon Rational Beings, so immediately resulting from *Reason*, according to the Excellency of the *Reason*, from which it flows: For thus I find Scripture does extend it self, with Relation to what is to be *Discoursed* upon, as *Reason*, *viz.* *Spirit*, *Mind*, the *Understanding*, the *Discursive Mind*, *Wisdom*, *Knowledg*, *Truth*; The *Wisdom*, that is the *Fear of the Lord*, the *Knowledg of the Holy*, The *νόμος ἡγετός*, the *Law Written*

The Intro-
duction to that
Head, The close
pursuit after
Reason.

185 οἰαχό-
νομος ἡγετός.

Written in the Heart. *The speaking in the Heart, or Communing with it ; The Tongue of the Wise, of the Learned; a might and power, an Authority of Teaching.* But were it not that in one peculiar case of greatest moment (as shall be set out, but deferr'd till what is more universally agreeable, have made the way to it.) I should have no favor for the word *Reason*, on a Religious Account; as being a word taken from the Pride and Supercile of *Philosophy*, and not from Scripture; but set in opposition to the Spirituality of the Gospel: But seeing it hath pleased the Spirit of God to single out that word, that all the Great Men of *Reason* have expressed it by; *viz.* λόγος; and to apply it to the Son of God, ὁ λόγος, the *Reason*, as Scripture is, *The Writing*; therein Sanctifying the *Learning of Egypt*, so Transcendent a *Revelation*, and so plainly pointing upon the sense of that word, we are to be upon, in styling that ὁ λόγος, the *Light of Men*, as *Reason* in the General Acceptation is; and the *Light*, that *Lightneth every man that cometh into the World*; I shall generally adhere to it in the following Discourse, and have an especial Regard to it, as it must needs be understood in this Debate, *viz.* That *Reason*, or *Reasoning Understanding* planted in the Mind, or intellectual Spirit of Man, constituting such an Intellectual, Rational Creation; altho in this Fallen Condition of Man, there are only some Reserves, or some Mentions and Ruins of it.

§. 1. **I**T is agreed on both parts, as is acknowledged in the Scheme Foregoing; That to be *Above*, or *not above Reason*, determines *Mystery*, or *no Mystery*; it is most necessary therefore to Examine, wherein the true nature of *Reason* consists, ascending up to the Supreme and Eternal Reason, and coming down by the several Scales, and Degrees of Created *Reason*, and in Created *Reason* to consider it as Upright and Entire, and as Fallen and Depraved. To make therefore the Exactest enquiry after the Scripture-notion of *Reason*, comparing it with the intimate sense of Man-kind (if that sense be duly Reflected upon) shall be the first part of my undertaking.

§. 2. The very force and weight of the word *Reason*, and so of *Wisdom*, *Understanding*, *Truth*; leads to some supreme *wisdom* and *reason*; for every name, and pretence to these high and excellent

cellent things, cannot be themselves; And yet one pretence would be as good as another, and the loudest sound, like the strongest sword, would carry it, were there not some Absolute *Wisdom*, and *Reason*, by which all the various pretensions are to be Tryed and Determin'd.

§. 3. We find among Men, There are various Degrees and Elevations of *Reasons* and *Wisdoms* (as we may stile them) or of *Understandings*; some Higher, and some Lower, and we Naturally Appeal from the Lower, to those we judg Higher; till we come to what we esteem Highest; And if those various *Understandings*, or *Reasons* are at difference among themselves; we cannot but acknowledg our selves obliged, and we do necessarily acquiesce in what we judg the Truest, and the most excellent Understanding; If we are sincere in our Search after, and desire of Truth.

§. 4. It is true, this is, because we do; if we do, as Intellectual Beings Ought; Try and Examine, and reduce all to some infallible Standard, in which we can acquiesce, and of which we have a Sense within our selves; And He, Or that which we find comes nearest to that Standard, we most defer to, and acquiesce in, and cannot but do so; which Argues, we have all a Sense, or Consciousness of some Absolute perfect Standard of *Wisdom* or *Reason*; without Agreement with which, what would be Reputed *Wisdom*, is Insipience or Folly; what would be reputed *Reason* is Irrationality, and Absurdity.

§. 5. This Infallible Standard, if we make a curious and home Reflection upon it in our selves, we cannot conceive of, as One Abstracted *Norma*, Rule, or Line of Wisdom and Reason, that doth not know it self, or doth not it self know, that it knows, or understands; That doth not Judg so, as to know, that it Judges, and That cannot pronounce and declare, according to it self; and know it does so; For this were such an Al-lay and Degradation of its excellency, as is most intollerable once to suppose: It must be theretore some Living, Self-knowing, Self-intelligent Being, *He*, or *That which teacheth Man* *Know-ledge, shall not It, or He know?* Even All Perfections of Being, Omni-

Omnipotence, Omnipresence, Eternity, necessarily lead to that Self-knowing, Self-intelligent Living Being, who is all those Perfections: And in Universal Sense and Character of Language is the Divine Being, GOD, who is All these, and knows he is all these; and who is Able, even by the very Perfection of his own Supreme *Wisdom* and *Reason*, uncontrollably to know, even by that very *Reason*, that he is that infallible *wisdom*, *Reason* and *Understanding*; and All who *reason* cannot but acknowledg he is so; but if there were any such Abstracted Dead Law, stiled *wisdom* or *reason*, God derived the Rule and Measure of his Understanding, and Actions from, and referr'd them to; that were not Himself, and his own Being; He were not then Supreme, but Accountable; and *Apostate Spirits* might maintain an Everlasting and Undecidable Plea against God, whether God, or they themselves came nearest to that Rule; but the Glory, Lustre and Clarity of his Being declare him that Supreme *wisdom*, and *reason*, and the Rule of it; and *Devils Believe and Tremble*: Here then is the First, and most Fundamental Notion of *reason* or *wisdom*; *The Father of Lights, the Father of Spirits, with whom is no variation, nor shadow of Turning, is the Supreme, Absolute, Infallible Reason or Understanding*; and to speak of *Reason*, and not to Acknowledg him Supreme, it is not to know what we speak, nor *whereat they affirm.*

C H A P. II.

Of the Excellencies that are to be Attributed to the Infinite Wisdom and Reason, and that we Know cannot but be so Attributed.

§. 1. **W**ith this Eternal *Wisdom* and *Reason*, are all Idea's of *Being*, not only Existing, but possible to Exist in the Pure and most Exquisite Truth of each, who gives a possibility of Existence to them, if Infinite Being pleas'd; For Infinite Understanding, and Reason is the *Origin*, and Exemplar of all Ideas,

*Ideas, the Test by which they are Tryed, the Beam at which they are weighed; whether Just and True, or Counterfeit, False and Light; and the Immense Repository from whence they are Deriv'd; Even as Infinite Being is the Source and Fountain of all Being; and thus this Eternal Spirit, Mind and Reason Sees by, and in it self, or in *its own Spirit*, its own Infinite Being; and in that Infinite Being all Beings that have been, are, and ever shall be; or that if he had pleased, might have been, or may be, if he pleases to have them be; according to their several Natures, Distinctions, and the *Ideas* of them. He holds all in himself, as the Fountain of Being, and according to his own will concerning them All these are Held.*

§. 2. Hence arises that great and excellent word, and notion, *Truth*; which is a Correspondence between Being or Reality, and an Understanding, Beholding, and Looking upon it with Judgment; any pretended *Idea's* that are not according to Things, are *Fantoms*, and not *Idea's*; all other Apprehensions, Conceptions, Notions, Conclusions, that Created Understandings can Form, are nothings, if taken out of the Understandings that Formed them; Because Created Understandings cannot touch them into Being, as Increased Can; and not only so, but Reality and Truth Rushing against them, breaks them to nothing, even within the Understandings that Form'd them, finding things so much otherwise: And which we ought well to consider; Truth and Reality take hold of Those, who had no *Idea's* of them; and, to their Full Perfection of those, who had only *Inadequate Ideas* of them; as the words of the *Dead Prophets* took hold of the *Jews*, because Zach. 1. 5. from God, however Insensible of them; of the *Fathers* who heard them, and Believed them not; and of their *Children*, who were not Born, when they were spoken: Now Truth is Infinite, even as the Divine Being and Understanding is; and of unexpressible multiplicity, as the Divine Displayes in the Works of Creation and Providence are; Deep, unfathomable, and unsearchable, as the *Counsels of his Will* are, till Revealed.

§. 3. The Relations, Aspects upon, mutual Respects, Proportions, Operations between Being, and Being, with their whole state, from the Infinite, Increased Being, to the Highest Creat-

ed Being, and so from one to another to the very lowest of Beings, are next to be Considered; some of which are Evident to *Reason* by Sense, some by an immediate, intuitive Act of the Mind, or *Reason*; now herein, even in these mutual Propositions, and Respects Resides a second Apprehension, or Notion, of what we mean by *Reason*: And all the *Reason* we have, will defer to the Infinite Reason to be the infallible Standard of *Reason* and Truth herein; For, who, as he can discern all the strait, and direct, the Branching out, and Transverse Lines in Created Beings from one to another; and the immediate Influences from himself to all Created Beings, in whom all Beings have their *Being*; even as they that *Live*, and *Move*, have their *Life* and *Motion* in him; for all these he holds Originally in Himself, and continually sustains, and guides by himself; even as he drew them out with so admirable *Mathematicks*, that the *Secrets of Wisdom* herein are *Double* to all that is known to the wisest of Angels, much more to the most Curious Human Investigator, of what we call *Nature*: And from hence arises an inexplicable multiplicity of Truth, and so of the activity of *Reason* concerning it.

§. 4. The Trains, Deductions, Connexions and Inferences that may be made from one Branch of Being, and the Truths arising from it, to another Branch of Being, and the Truths Arising from That, and so throughout from the several Connexions and Enterweavings of one with another, come next under Account, and are very particularly to be consider'd; For from the comparing and ballancing these one with another, and the *Idea's* of them one with another flows, what we properly call *Ratiocination*, or Argument of *Reason*. Now all these seeth and beholdeth by one Intuitive Act of Seeing, the Eternal Understanding, or *Reason*; and no understanding can see, or behold them, but in his Light, and according to his Infinite, and Infallible Standard of *Ratiocination*; nor can any Ratiocination upon them be Right, but as they agree with, and are according to this Infinite and Infallible Standard of *Ratiocination*; who holds in himself, and continually derives from himself those Bonds of Union, and Links of Connexion, things have one with another, on which *Ratiocination* and Argument are founded; and therefore cannot but know, to Infinitiy of Certainty, and exactness; for what we see,

see, but one after another, and not with a Just Equality, he sees together, and with a just Poize of Each ; the want of which presence of, and regard to all *Idea's*, and the Equipoize of them, was the Ruin of Angels : What trust then can be to our due Congregating, Compare, and Ballance of *Ideas* one with another ; when we either leave out altogether, or do not Righteously weigh some principal *Idea*; as most certainly *befell Adam in his Deception and Fall* ; and yet herein, even in this *Ratiocination*, or comparing, and librating *Ideas* one with another , The Author of this Treatise places *Reason* ; and it is certainly the *Fort-Royal* of it, altho what went before, and what is to follow, ought to have full consideration in our Estimate of Reason.

§. 5. In those Accounts of Reason before insisted upon, we may, and I have endeavour'd to Argue from the little of Reason in our selves, to the Infinity of Reason in the Infinite Reason, Wisdom, Understanding, and Truth ; But in the Account I would now give of *Reason*, I shall Argue from the Infinite Reason to all Finite Reason ; That no Reason, Wisdom, or Understanding can be according to Truth so, that is not entirely Holy, and Good ; and although we want this excellency of *Reason* yet we cannot but acknowledg it the excellency of Reason, and Ascribe it to God the best of Beings, and Reasons; That *Reason* then is not to be acknowledged *Reason*, nor worthy Trust in any Enquiry after Truth, that can betray its Trust so Far, as to Resign up the Will to any sin ; which according to the Law of Creation, it hath in its Conduct and Power ; if therefore the Understanding and Reason did not turn away from good by Darkness, or not brightning its own Beams , but Receiving an even voluntary Eclipse upon them , no Evil could be Admitted ; For it is indeed certainly true, the Will of a Rational Being is one with its Reason, and the Reason with the Will ; when ever one Errs, the other Errs : The wisest of the Fallen Angels is but a *Prince of Darkness*, held in *Chains of Darkness* ; and his Fundamental Wickedness is in an Apostate, Rebel, Disloyal Reason ; Judging that Holiness, Conformity with, Obedience to the Supreme Being is not Good for him ; and so it is in us sinful Men, and our sins ; and yet because There is Will in this Reason, it is under an everlasting righteous Condemnation : But

Jam. 1. 13.

Job 28. 23.

Prov. 3. 19.

Job 28. 28.

Rom. 2. 14.

Prov. 3. 8.

The Infinite Reason is Infinite Holiness and Goodness ; He cannot be Tempted of Evil ; neither can he Tempt any one. If it were not thus, he could not have made weights for the Winds, nor weighed the Water by Measure : He could not have made a Decree for the Rain, nor a way for the Lightning of Thunder : By the Wisdom of Infinite Holiness he Founded the Earth ; by an understanding of Infinite Purity he Established the Heavens ; by a Knowledg of Infinite Freedom from, and distance from sin, the Depths are Broken up, and the Clouds drop down their Dew ; All the Ordinances of the Creation are settled, and so kept in Order ; There are the same Mathematicks in one, as in the other ; if the Creator could have Err'd in the one, he had in the other also ; and if he could now so Err, the whole Course of Nature would fly in Peices, as the Apostle James intimates it endanger'd by the Wickedness of the Tongue. And so it is in every Created Reason, and particularly in Man, if he can so mis-judg, that all Circumstances laid together, it is not best for him to be *Holy, Righteous, Good* ; his Reason is not to be trusted for any thing, because it is his ; Upon his Credit, that two and two make Four, is not to be Received : The Mathematicks of the whole Creation are Violated in him : For when God made weights for the Winds, &c. He said to Man, he fixed him, as a Being of Reason in this ; The Fear of the Lord, That is Wisdom, To depart from Evil, that is Understanding ; This is that $\tau\delta\mu\sigma\epsilon\gamma\alpha\phi\sigma$; that In-Written Law in the Heart of Man. If he does not so Fear, so Depart, Reason, as it is his Reason, is worth nothing. The Wisdom that Founded the Earth, &c. Is to hate Evil ; It understands Righteousness, Judgment, and every good Path : The Wisdom that can entertain Evil, is then of no Value, nor to be trusted in any thing, as it is such a Wisdom ; For the whole of such a Reason is spoiled.

§. 6. I know it will be objected ; Are not Evil Men great Philosophers, Mathematicians, Politicians and States-men ; but the Answer is : The Infinite Reason Holds in it self the Truth of all Natural, Prudential, Political Wisdom, and Understanding ; and so far as it appears by the Evidence of things themselves, that there is truth, so far they are to be received : But the Reason transposed, perverted, distorted in the Love of Evil, is in nothing to be confided in for its own sake ; nor is a whole Council of sinful,

ful, Fallen Men to be confid'd in, in any one Point ; because they have Fail'd in so Radical a One, as to have sinn'd ; they may not attend to some one great Principle, that bears up such, or such a truth ; Even as in that Radical One : And though they may Acknowledg and Subscribe to many Holy Rules, and Live in Obedience to some ; yet this, as shall be further offered, flows from Grace towards some, and in others from a Righteous Judgment of God ; who as he holds fast all Holy Truths in himself, so Demonstrates them by others as he pleases Variously ; But it still remains, no such Judgment or Understanding, or Reason, is to be trusted on its own Account ; And all the Truth and Good that is in the World, is to be Ascribed to other Springs, as we shall see.

§. 7. We know in our selves, as we are Beings of Reason ; Every Intellectual Being hath an Internal Annunciation to it self, and within it self, according to its comprehensions of Reason, that is even Consubstantial to it self ; and according to which, it Declares it self to other Intellectual Beings, by external Enunciation or Elocution : And these are so much *reason* that both the inward, and the outward are expressed by Reason it self ; *λόγος* : They are the great Distinction of Man, the Creature of *reason*, from Creatures of no *reason* ; That Angels have within Themselves such Internal Notices of their own Comprehensions, we are most assured by our own Experience ; and that they have Enunciation to other Intellectual Beings of their own order, we cannot doubt, in Allusion to which, the Apostle speaks of the *Tongue of Angels* ; The Excellency of God's Internal and Declarative word, I will Discourse on another Head, but to speak of what will not be denied by any who acknowledg God, and Scripture the word of God, it's this ; That if Infinite *reason*, Wisdom and Truth, liath condescended to speak, there is no such speech in the whole Creation, as His Word, and the Records of what he hath spoken ; to contain in it self, and to Reveal *Mystery* ; and no other but his Word can be proper for either. Seeing External Speech is Govern'd by inward Intellectual Power of Enunciation ; as the one Excels, so does the other ; If therefore the understanding, and *reason* of God be the only Infallible *reason*, his Enunciation and Declaration can be only Infallible ; *Reason* in us was his word, and would be so, if it were the same.

Psal. 12. 6.
Prov. 30. 6.

same he gave ; But it is now fallen : And this Assures the Excellency of the Word of God spoken or written ; There is a Declaration or Voice of God in the Creation, declaring his Infinite Wisdom, and Understanding, to the Intellectual Creation, according to their First Creation ; but the word of God declares the Counsels of his Will in Receiving of Fallen, and Lost Man. Every word of which is pure as Silver tryed in a Furnace of Earth, purified seven times ; and whosoever dares to add to it, of his own, as if it were the same, or equal, will be found a Lyar, that is, a Forger, and Deceiver ; or a Reason falsely so call'd.

Job. 36. 22.
Job 32. 8.

§. 8 Every *rational* Being, or *reason*, hath in the motions of *reason*, a Force, Might, Spirit of *reason*, or presence of it, active in himself, and impressive on those to whom he declares himself, according to the Degree and Excellency of his *reason*, and by which he looks back upon himself, and is Conscious of the *reason* that mooves in and from him ; and knows that he knows ; and this giyes Life to the inward Notions, and Notices, or that inward word of *reason* ; and to the Communications, or Enunciations of *reason* to other Intelligent Beings : This assures there is in the Divine Being, the infinite *reason*, an Infinite Spirit, and Power of Wisdom, and Understanding ; of which in its highest Excellency, I will further speak by his own Assistance ; But in general Apprehension, God Exalteth by his Power, none teacheth like him. There is a *Spirit in Man*, but the mighty *Breathing of the All-mighty* gives him *Understanding* ; a mighty *Energy*, or *Spirit* from God, the Supreme *reason*, and Understanding : This we cannot but acknowledg, and Ascribe to the Supreme Understanding : For if we find it in such *Reasons*, as we are, one towards another, a Communication with some peculiar Efficacy, according to the *Reason*, that does Communicate, or the *Reasons* that Communicate one with another ; How much more is it to be acknowledged to the Infinite *Reason* Teaching man *Knowledg* ; and therefore how can any Gracious Aproaches, by his Spirit, to the Souls of his Servants, Inlightning, and Teaching them be Denied ?

C H A P. III.

Of Created Reasons, and their various Orders, and References one to another, as Beings of Reason, and of their upright and Fallen Estate, and the great difference of their Reason tberein.

§. 1. I Have thus far considered the Paramount, and Transcendent Infinite Being, Wisdom, Truth, *Reason*, By those Tracings of *Reason*, as in Us, not only Finite, but Degenerate Spirits, or Beings of *Reason*; that whatever true Lines thereof are Discoverable in us may lead us up to the Infinite, and Infinitely Pure Original; and shew us the Immenseness of his Perfections; For it is certain Intellectual Spirits cannot be made such, or continue in any Activity, as such, but that God the Infinite, Intellectual Object, and most Intelligible, muſt needs be seen by them in his Great Perfection, and Attributes: But I would now consider Created Intellectual Beings, and such, as we cannot, but by our *Reason*, Divine, are of a Higher Sphere, and Order, than our selves; and Scripture makes known to us, as *Seraphic*, *Angelic Beings*, and among them *Thrones*, *Principalities*, *Dominions*, *Powers*; and so come down to Human Spirits in Bodies, and observe upon these, and the various Elevations of them (and All in their State of Integrity, and unfallen) what may Direct us in our main pursuit after *Reason*.

§. 2. All Created Spirits, of what Order ſcver, are Beings, or Spirits Begotten by Creation of the *Father of Lights*, the *Father of Spirits in his own Image, and Likeness*; and ſo are Intellectual Spirits, and Beings of *Reason* by their very Being, and Descent; And in their first Creation they bear a Reſemblance of the *Eternal Wisdom*, and *Reason* in every one of the forementioned particulars; as hath been already ſufficiently to the preſent purpose Remark'd concerning them: And as there is an Original Begetting, *Breathing*, or *Creation* at First, ſo there is a continu-

al sustentation of Intellectual Beings, so far, as they are in their *First Estate*, or are but preserved in any Remains of it ; and according to the Degrees of their Creation, and Sustentation, or (as I may call it) their Reservation in an Intellectual State, notwithstanding their *Leaving their First Estate, and Forsaking their own Habitation*, They are in Dependence upon their Supreme, a Standard of Wisdom, Reason, and Truth to themselves, within themselves ; yet so that in the Original *Light, Truth, Wisdom, Reason* they see this *Light*, and enjoy this Priviledg ; that is, they are Intellectually Seeing, Discerning Spirits, Beings of Reason ; As the *Spirit of a Man is the Candle of the Lord, a Light shining in his Light* ; who *Teacheth Man Knowledg, mor. han the Beasts of the Field, and the Fowls of the Air* : Thus, as before-said, *There is a Spirit in Man, and the Breath of the Almighty giveth him Understanding*.

§. 3. But yet, it is always to be Remembred ; In their very Original Creation, without the consideration of any after Abatement, or Diminution ; they are but Finite, and cannot see beyond the Limits and Bounds of their Creation, either to Find out, or Judg of what is Above, and beyond Them : Any more then the Eye of the Body, because it is a seeing Organ, and the *Light of the Body*, can see at too great Distance, without the help of *Telescopes* ; or when the Object is so Great, as not to be measur'd by it, but by the Help of *Mathematic Instruments* ; or so Minute, as not to be Discern'd, but by the help of *Microscopes*.

§. 4. Of Intellectual Spirits, There are by the very supreme Dispose, and Arbitration of the Infinite Understanding, and *Reason*, various, Spheres, and Orbs Higher, and more Ample. Lower, and more Narrow ; *One Star differs from another Star in Glory* : There are Intelligences *Angelic*, and *Human*. In the *Angelic*, the before observ'd *Thrones, Dominions, Principalities, Powers*, which Eminencies Arise from different Glories of Understanding ; and so we know, there are different Elevations of *Human Understanding*, whether by the Immediate Hand of the *Father of Lights, and Spirits*, or the Disposes of Providence in the Fabric of the Body ; or the Opportunities of Education, State and Condition in the World ; *Separation to Intermeddle with Wisdom through earnest*

earnest Desire ; But no Intellectual Created Spirit can, by virtue of its being Intellectual, Transcend its own Sphere. The highest Created Spirit cannot Approach within any distance of the Incarnated ; or be supposed Infinite in its Reason, because a Spirit ; For God is, *The only Wise, and his Understanding is alone Infinite.* PSAL 147. 5. That therefore which is clearly known, and within the compass of the Reason of Intellectual Beings of a *First Magnitude*, may be above the Reason of those *Below Them*, and so successively and Subalternately, till we come to the Lowest ; but to the longhly-est Seraphic Understanding, There are in the Divine Understanding, Truths, and Deeps of Counsels, that are above the Reason of it ; so that it can be only said of the *Infinite Understanding*, There is nothing *above Reason*, that is, above it self, nor contrary to it, that is *Reason and Truth*.

§. 5. But how much more must many, and those very great Truths of God be above *Reason* to Fallen Lost Man, so depressed and abased by sin, that he cannot lift up himself, but with great Difficulty in any Act of Understanding ? and whose *Reason*, as hath been before more fully Argued, can be of no Reputation ; because it can, upon all circumstances consider'd, give its ultimate Vote, or Dictate for Sin : For now the Intellectual Spirit being under an Aversion from the *Father of Lights*, distorted by Lust, and Love of Evil, is easy of Access to the *Father of Lyes*, Blinding and Bemisting it, to whom it is now Turn'd ; How then can it form *Idea's* of Divine Things ? Behold the Proportions, and true Respects of Things one to another ? Jndg of Good and Evil, of true Pleasure, or Grief, and Pain, in a Moral Sense, of Happiness or Misery ? How can it make true Inferences, or Conclusions ? Rise up to the Holiness of the Law of God, or receive his Manifestations of himself, or submit to the Energies of his Grace it self, so corrupted ? What was not *Above it* before Corrupted, is now become *Above it* ; How much more Supernatural Revelations ! Nay, They are contrary to *Reason* so Corrupted, and *Reason* Corrupted to these Truths of God ; against which it moves in Array, as Black Clouds and Vapors against the Sun, and its Light : So do Intellectual Spirits (Angelic become Diabolic) *Rulers of the Darkness of this World*,

World, and Degenerate Human Spirits against the Light, and Truths of God, and of his Word.

§. 6. If it be said, The Lusts of Men are not Reason; It is True; but as the Enquiry is in Job; *Where is wisdom to be found, and where is the Place of Understanding*, viz. in its Purity? seeing it is hid from the Eyes of all Living: Even as it is kept close from the Fowles of the Air: Death and Destruction have heard the Fame of it with their Ears: God alone understandeth the way thereof: And if Man hath lost, what God said to Him concerning it, (and is under Conviction, how much it is Lost) by Creation; *The Fear of the Lord, that is Wisdom, and to depart from Evil, is Understanding*; Wherein can his Reason be Now Accounted of? All must be Resolv'd, into what Solomon only found, Counting Men one by one; *God made Man upright*; He made him him an entire Reason; but he hath sought out many Inventions, carrying a shew of Reason, but Reason is lost: A Distorted Reason is not to be confided in: Such is that of All men; *In one Man only, viz. The Second Adam, Reason is found; Eccles. 7. 27.*

§. 7. If it be further said, Shall we Allow no Reason, nor Truth in the World? Is It no Test to Try True, and False, Good and Evil by? And if it be, why may not Reason be Trusted in every thing? And if it be not, How shall we secure our selves from being imposed upon? The Answer shall be given in its proper place, under the Head of Revelation to each of these Enquiries by way of Answer to them as Objections.

§. 8. But seeing this Treatise makes acknowledgment of Scripture by so many References to it, I think to sum up this head, viz. The Pursuit after the true Notion of Reason, according to Scripture, and our Inward Sense, and Experience, by giving the general Sense of Scripture upon the present State of Human Reason, Wisdom, and Understanding in our Fallen Condition; that we may see how far, in the Judgment of That, it can be thought of Value to Decide Truth by, viz. This Above, or contrary to Reason; that is, to Human Reason; yea, we might Ascend higher, even to highest Created Reason, the Reason of Unfallen Angels; in whom God puts no Trust, tho his Servants Fulfilling his

W^m, and the Ministers of his Pleasure, but change with Eddy, comparing them with his own Holyness, and Understanding, which is Infinite; and therefore they cover not only their Feet, but their Faces, their highest Perfections before him: For these Stars are not pure in his sight; but as to the present purpose of Human Reason, Zophar, so near the beginning of the VWorld, takes notice; *That vain man would be wise;* He Aspires to the Reputation of being so; tho he be Born like the wild Ass Colt, the most Undisciplinable of all Animals, so silly and so wild, and yet the Emblem of Human VWisdom: Notwithstanding this, every Age hath Risen up in this presumption upon their own Reason; This is that *Gnosticism* of every Age: The Apostle says, *we know that we all have Knowledg?* that is, we take upon us to have so; But he ^{1 Cor. 8. 2.} adds, *If any man think he knows anything, he knows nothing yet, as he ought to Know;* and therefore he prefers the *Love of God*, and *being known of him* to our *Airy Knowledge or Reason*. He looks upon them, as Men of no *Topicks*; that is, of no Reason, who ^{2 Thes. 4. 2.} have not *Faith*; who are not instructed of God by his Spirit in his Word: Yet we Dwarfs of Reason, of a Span long, and Hand Breadth, dare to measure Reasons with the Almighty, *vainly puffit up* ^{Co. 2. 18.} in our minds, which are but *Carnal*, while we think them so sublime as to measure Divine Things; *In the wisdom of God, the World by wisdom knew not God:* *The Lord knoweth the Thoughts of the wise, that they are vain, even the Discursive reasonings of the wise.* *The wisdom* ^{1 Cor. 1. 20, 21.} *of this world is Foolishness with God.* Let a man become a *Fool*, ^{C. 3. 18, 19, 20.} that he may be wise: With innumerable such Scriptures that would put an humble Christian quite out of conceit with his own *reason*, and make him rather cry out with Solomon, *All this have I proved by wisdom, I said, I will be wise, but it was far from me: That which is far off and exceeding Deep, who can find it out?* Surely I am more ^{Eccles. 7. 23.} *bruitish than any man;* I have not the understanding of man; *viz.* In ^{Prov. 30. 1.} his first Creation. I neither learned wisdom, nor know the knowledg of the Holy. The Great Wisdom is not to be wise above what is written; ^{Rom. 12. 3.} but to be wise to Sobriety: So little in all this, and much more, that might be Collected of the same Sense, doth Scripture set by, above, or contrary to Human Reason, as now current among Men: For what the Reason of Man condemns as the *Foolishness of God*, or *Foolishness in Divine Things*, that do not commend themselves

to Reason, or the Wisdom of Men, is yet wiser than that Imaginary Reason or Wisdom, of Men.

C H A P. IV.

Of the Second Head proposed in this Discourse, An Enquiry after the Nature of Revelation, with an Answer upon it to Former Objections.

THERE needs no Introduction concerning the word, or sense of the word *Revelation*; For it plainly signifies the uncovering and making plain, visible, and open, what was before Covered, Vailed, Hidden, and Concealed: And this is the *Apocalypsis* every where spoken of in Scripture from God and his Spirit; and herein the Discourse, *Christianity not Mysterious*, agrees, and acknowledges *Mysteries* before *Revelation*, as being of the *Deeps of God*, which *no Man* can know, seeing not the *Deeps of a man*: But it is supposed that *Revelation* is recommended to Reason, and is no more than Information, or Testimony from any other Hand; the certitude only of Divine Excells; For in Human Information Reason Judges of the Credibility, and if it finds cause, disallow the Veracity of the Testimony, and rejects the Things; but in Divine Information, it allows the Testimony; but if it cannot receive the things as credible in such an appearance, Reason changes them by Interpretation, into other appearances, wherein it can allow them; altho it be never so plain by compare of Scripture, and Reason guided by it, Scripture intends what Reason Rejects; but I shall endeavour to make plain by Scripture, and true Reason, according to it, and the consent of Experience; that this is a wholly mistaken Expedient, as I go on thus to Remonstrate.

§. 1. **R**evelation is a Manifestation of God to his Intellectual Creatures from the Secret of his own Purpose, and the *Deeps of his Counsel* towards them; or any of them, above what

was made known to them, or might be found out by them according to their First Creation, or Establishment ; but they being from an Holy, Wise, and Infinitely Gracious Being, They are and cannot but be in every one of these Regards like to himself ; and as they are super-induced to Creation, they are of Further and higher Grace ; for what-ever was necessary to the First Creation, was given, and made known by the Infinitely wise and good Creator ; who yet being Infinite, and Infinitely Free, had more to give than he gave at first, but was not obliged to Give all at once : Now these things could not be known but by *Revelation, For what man knows the things of a man, but the Spirit* 1 Cor. 2. 11. *of a man, that is within him : Even so the things of God knoweth no man, but the Spirit of God : The Gospel on this Account is so often Stiled, The Mystery hid in God, kept secret since the World began ; hidden Wisdom, the wisdom of God in a mystery ; Angels therefore, Principalities and Powers could not by their Higher Light, than that of the human Creation, find it out ; but learn it by the Church : This is indeed Agreed, but yet ought to be set in its clearest, and fullest Light.*

§. 2. The Intellectual Eye was in Creation enabled to see, and behold only the Objects proper to such a Creation, as it was Created; even as the *Beasts of the Field, and Fowls of the Heavens* have no higher a Light, than that of sense, as proper to their Creation : So have the Higher Creations, each in their Classe, a Light Proportionable to such, or such an Elevation of Creation ; For else such higher Light must be supposed to have lain Superfluous, or might have known the mind of the Lord, and been his *Counsellor* before Revelation, or could, at least, have immediately comprehended the secret Counsels of God, whenever *Revealed* ; But *Angels Learn, and Desire to Look* into them Further and Further ; and undoubtedly partake of that grand Priviledg of the *Church, the Spirit of Revelation to Enable them* : That which puts the matter out of all doubt, is ; that the Apostle joyns, and so Scripture throughout, the *Spirit of God Given, and Receiv'd* ; that we might know and Discern : Now the Spirit is not an outward, but an inward Revealer, and Elevator of the Spirit of a Man ; as *Elihu speaks in Job, God Exalts, lifts up by his Power* Job 32. 26. *the Spirit of his Creatures whom he Teaches ; who, therefore Teachers.*

Teachers, like him. The *Spirituality* of this Higher New Creation, is as much above *Materiality*, as *Rationality* above *Sense*; herein therefore differs Divine Teaching from all Created Teaching: If any of the Angels be supposed, the Higher to *Reveal* to the Lower; or to men, what they know by the much Larger Sphere of their Creation; and what is *Mystery* to those, that are of a more confined compass, and below them; they may Congregate, and stir up by Reasoning, and Instruction all the Light, such had before, and extend it as far as it can be extended under the Management of the Eternal Light, and Reason sustaining and acting, both the higher and lower Intellects; but they can give no *Standard* Supernatural Light, when what they find is not sufficient; That is the Glory of the Father of Glory, and of Lights; The Exalting Spirits by his Spirit is his Prerogative alone; and what hath been said of Light, may be much more affirmed of Grace, Love, Holy Conformity of the whole Spirit to *Revealed Truth*; That is from the God of all Grace by his Spirit; so that the Author of the *Treatise* *Saw*, and yet would not, or did not see in seeing the Renewing the Faculties by the Spirit of God, Given now; and of the very Organs in the *Spiritual Body*, a Body fitted by the *Quickning Spirit*, at the Resurrection, and the *Finishing All Mystery*, to see things above Reason (as was before observ'd in the Scheme) which Scripture every where Teaches, is done by the Spirit of *Wisdom* and *Revelation*. And yet the Dignity of the First Creation is herein still affirm'd, That the Father of Spirits hath given the Immortal Spirit of Man in his own Image; so that it is capable of the *Inhabitation* of his own Spirit, as an Higher Spirit in it; and hath also Engrafted, and notwithstanding, *sin Reserved*, such Principles of Truth, that are of Great Service, and Use in the Renovation, as shall be more shewn.

§. 3. If now the Light of Creation be so unable, without an higher Illumination, and Grace; tho considered without any Loss, or Abatement of it self; not only to find out, but to receive *Revelation*; much less can it be a Standard to it, when it is but a Partial Light, and not Adequate to Truths above its Sphere; what shall we think then of a Broken, Shatter'd, Ship-wreck'd *Reason*, whose *Light* is *Darken'd in its very Heavens*: For that it is so, is Evident, not only by all the Difficulties of attain-

attaining *Wisdom*, a far off and Exceeding Deep in all kind of Knowledg; but the Imperfections, many Mistakes, and Presumptions, not born up by Truth; so that when we say, we will be wise, it is far from us. All these plainly shew a Degraded Reason. But that which I look upon, as the most Pungent Demonstration to every Mans Conscience, is, that however we may be, or are convinc'd of Godliness, Righteousness, Sobriety; yet Reason is not Able to give its last Positive, Peremptory, and Conclusive Dictate; That these are best for us in all our Actions: This shews some *Vertical* Point in all Probity, Reason in this State it is now in, does not see: Now this is the principal Point of *Wisdom*, and of *Reason*; And it was given in Creation, when to Man, he said equally with making weights for the Wind, *The Fear of the Lord*, That is *wisdom*; and not only to know, we ought to do it, but Actually, to *Depart from Evil*, is *Understanding*; And Any Reason that does not, is *Lesum Principium*, a Reason Broken, and out of Joint; For if it were not, it would Operate true to the very utmost Point of All Goodness; even as all other Laws of Creation are observ'd, so had that Law first Given of the *Fear of the Lord*, and *Departure from Evil in Man*. The Reason of Man is now like the Failure of an Instrument, or an Engine of the *Virtuosoes* in *Experimental Philosophy*, All seems to be set Fair, and True, and Right; But it misses in the last point of Effect: And therefore notwithstanding all Probabilities, and handsome Appearances, it is not to be trusted. Thus the present Reason of Man Judges for Piety, Justice, and Temperance, and so seems Right for its Purpose, and End, but it miscarries in the Doing; It is not Blessed in the Deed, and so is not for its own sake in any thing, to be Trusted: The Reason of the First Man did not thus *start aside as a broken Bow* just at the Mark, before his Sin and Fall: If you say then, How did Sin Enter? The Answer is plain; *Adam Luxated*, and strain'd his Reason in Judging by it, of what was above it; matter of *Revelation*; of becoming *Like God* more than he was by Creation, not Acquiescing by Faith in the Will of and Grace of the Creator, and obedience to his Command in *not Eating*; and so was *Deceived*, and Disobey'd; and Ruin'd Himself and His Posterity by the Righteous Judgment of the All-mighty, whose ways are past finding out by Reason; for they are above us.

And

And yet by Trusting in our Bankrupt Reason, we daily more Entangle our Selves. Can we think the Fallen *Adam* was to be Trusted, for not the Finding out (that may be Allowed in the Negative) but for the Judging of, or Receiving a Revelation of the way of his Recovery by a *Reason* that had so foully mis-carried in Reaching beyond it self: And how much less is ours to be confided in, as to what is above it, which does so daily fall short of what was at first placed in a Just Level to that *Reason*.

§. 3. The grand Revelation of God in his Word, and Gospel is the Recovery of Lost Man by his own Begotten Son; who *came from Heaven* into that very Lost Nature, and Redeemed from Death, Hell, the Curse, the Wrath, and Justice of God by his own Death, and by the Sacrifice of Himself, and by His Mediation, and Intercession *at the Right Hand of God*; and appearing at last in the *Resurrection* of the Dead Bodies of his Saints, and the Glorification of the whole Man, is *become the Author of Eternal Salvation to All that Obey Him*, Heb. 5. 9. Herewith Fall in All those Truths of the Gospel, attendant here-upon, and that concenter with them: Even the Godliness, Righteousness, and Soborness, that the True *Reason* hath Lost, are hereby Restor'd, and Brought to Light in a much Higher Lustre, and Spirituality, with a greater Efficacy, and more Indefeizable certainty, That they shall not be Lost, when the Spirits of those Redeemed by Christ are Redintegrated in them.

§. 9. This is now such a *New Heaven and Earth* of Things, that the Reason of Man, if it were whole, and entire, as in the First Creation, could not, by it self Judg of, nor Try in its own Beams, the Supreme Excellencies and Splendors of, but would be Oppressed with the Glory, and Dazl'd with the Brightness; however in some, as it were *Back Parts*, it would see a Divinity in them; As to those Glories that may be stiled the *Face* of them, it must, even as *Angels*, submit it self to the Paramount and Infinite Reason, and *but* its Mouth at, as at that, which *Had not not been Told it*, and that *It had not Heard*, in first Creation; How much less then can the Decayed Reason, those Poor Relicks, Fragments, and Broken Peices of Reason judg of them! *But* through that Sin and Impurity, that hath United it self there-with,

with, the more it endeavours to Rally, and Re-unite it self (because of that Corruption wherewith it is so Tainted, and Defiled, that even the *Mind* and *Conscience* of the *Unbelieving* are *Defiled*) Not only the greater Ignorance, and want of Skill, but the greater Enmity and Hatred to such a Superior Light, stirr'd up, as well as blinded by *Sathan*, It Discovers and Detects it self of; And all Directions, Advices, or Commands to Separate it self from that Corruption, are but Prescribings to the *Blackamore to change his Skin, and the Leopard his Spots.* For this Corrupted *Reason* it self Teaches so (and can do no otherwise) ^{Jerem. 13. 23.} to Refuse Divine Truth. Hence have sprung all those Bold and Daring Efforts of pretended shrewdness of *Reason*, and Argument; Insolencies of it in Scorn and Raylery against the Purity of the Doctrine of Christ; That Arch-Fallen *Reason*, the Devil, Turnes himself into all shapes, sometimes as a severe Rationalist, sometimes as a *Sarcastic Scoffer*, and sometimes is *Transform'd into an Angel of Light*, and as a *Zelot* for the Honour of Christianity; and therefore it is no wonder, if his Ministers are *Transform'd* ^{2 Cor. 11.} so also, and even, *as the Ministers of Righteousness*; And all these ^{13. Ec.} very Shapes hath The Treatise, we have to do with, put on.

S. 5. It will be said, If *Reason* be not in a Capacity to Receive *Revelation*, what shall Receive it? Is it to be swallowed in Ignorance, and Blind Obedience, or by an Implicit Faith? the Answer is: The Infinitely, Only Wise God, (as the Apostle Adores ^{Rom. 16. 27.}) him upon the very Account of the *Gospel*, the *Mystery*, kept hid, and Revealed after for the Obedient of Faith) hath prepared a New Creation, a Regeneration, a Renovation of the Spirit of the Mind, viz. Faith, a New Understanding, and Light; a Grace of great *Wisdom* and Intelligence; and were it not for Confounding it with the Exploded Fallen *Reason*; as men are so inclin'd to do, who are so Desirous to be Teachers of *Reason*, but not Rationally, as the Jews were of the *Law*, but not *Lawfully*; not *Knowing what they say*, nor whereof they affirm; It might be call'd, a New *Reason*, that sees in, and by, and is wholly guided by *Revelation*, in, and from the word of God, Dwelling richly in it, in *All Wisdom* and *Spiritual Understanding*; And in this Light it Proves and Examines all *Things*, and holds fast that which is good; And that which is Above All, In this *New Creation*, and *Faith the Light* ^{1 Tim. 1. 7. 8.}

of it; The great Redeemer by his Spirit, Unites himself to the Renewed Spirit, and Dwells in it; which is a Spirit of *Wisdom* and *Revelation*, and so Reveals the Deeps of God, that we might know the *Mysteries of the Kingdom of God*, and the *Things*, that are freely given us of God.

Ephes. 1. 17.
1 Cor. 2. 12.

Rom. 2. 14. 15

John 3. 18.

2 Cor. 5. 17.

§. 6. If it be further Demanded, Is the First Creation, and the Reason of it wholly Antiquated, and Removed in the *New Creation*? The Answer is, All the unchangeable and unmovable Parts of it are comprehended, and taken into the *New Creation*, and much Exalted; And even, as to men Unrenewed, and before *Renovation*, The Great Redeemer hath laid hold upon, and made a Reserve of some great Principles of Truth, and Reason, or Re-imprinted them in the Minds of Men in General; and the *Law is Written in the Heart*, even of the *Gentiles*, for many Great and Wise Ends of the Government of the World; And that These may give Testimony to the Holiness, Purity, Divinity and *Wisdom* of the Truths of *Revelation*; They are a kind of Rude Draught, or Indentings, which the *New Creation* takes hold of in the Minds of Men, that they may know by them; The Light of the *Gospel* is from Heaven, and of God: And on the Account of this, They are Righteously *Condemn'd*, who do not Receive the Truths of it, so far, as these Impressions of Natural Light Lead; and it is certain here is the *Condemnation* of men, that *They have not Believed in the Name of the Son of God*; because they loved *Darkness*, rather than *Light*; and that because, Their *Deeds are Evil*: And on this Account also, even in Devils, and Lost Spirits, those Principles of so Great Light given in the first Creation are Preserv'd by God in Highest Actuation, that do, what they can, They may Glorify His Justice in their *Condemnation*; Thus is his way in the *Sea*, and his Path in the great *Waters*; and his Foot-steps cannot be Traced as yet, or in the way of his present Government of the World; He, who is *Light*, and in whom is no *Darkness* at All, Causes Light to prevail to *Condemnation*, where it hath not, and does not prevail to *Conformity*, and *Obedience* to it; But in the *New Creation*; Behold, all things become *New*. There is Inward, Supernatural Illumination, and the Power of Grace, and Holiness Conforming the whole Intellect, a Spirit to it; and Comprising also within it self the First Illumina-

mination; so that it is known to be that First Illumination, that *Revelation* hath yet taken wholly into it self, that there may be no mis-judging by a Partial Light, and yet the Testimony of that Light preserved, Steered, but Exalted Far, above it self.

§. 7. It may be largely Remonstrated upon, how great Affiance there is due to the Light, and conduct of *Reason*, in the Government of States, of Families, of Human Affairs; in all Sciences and Arts, *Astronomy*, *Physick*, *Mathematicks*, *Musick*, *Agriculture*, *Architecture*, *Navigation*, *Manufacture*; and how certain, and evident the conclusions, that are made according to it are; and what Trust therefore may be given to it in Religion? But on the other side, we ought to consider, How much Darkness and Ignorance there is; How difficult and slow the Attainments of Knowledg are; How many things yet unknown; How many Errors, and Mistakes, hardly found out, and more hardly Corrected; what great Differences, and Disagreements of Judgments in most things pretended to be known; And we shall have great cause to Resolve all the Honour and Glory, we think so due to Human *Reason* into the Glory and Praise of the Infinite *Reason*, *Wisdom*, *Understanding*, *Truth* and *Goodness*; who holds All Beings and Truths together in his own Understanding, even as in his own Uochangeable, and Immense Being; else all had been soon Dissolved; and who, for his own Glory, and Government of the whole Creation, gives such, and such Degrees of Assurance to the Understanding of Man in so many Things; and yet Humbles it under so many, and so great Failures; That it may not presume upon it self, especially in things relating to himself, being convinced of its own shortness, in what, it is more easily sensible of: Of all which Those last Chapters of God's Expostulation with *Job*, are so great an Admonition, I need enlarge no further upon it.

S. 8. It may, in the last place be urg'd, what security have we against all the Impostures of *Paganism*, *Antichristianism*, *Mahometism*, and other Portentous, and Monstrous Opinions, that may be imposed upon us under the Sacred Name of *Revelation*, and things *above Reason*; and not to be Examined by it? If we have not such a Faithful Test, as our own *Reason* always present

sent to us, and that may guide us out of All these Mazes and *Labirinths*; But on the other side, It is a very great disreputation to Human Reason, that so great Parts of Mankind have been Involved in these so Horrible Delusions; and that it hath not guided them better; and it leads us to the Profoundest Humiliation under the Sense of the Righteous Judgment of God upon his Intellectual, Lower Creation, fallen from him by Sin, and so abused and deceived by That higher, *Angelis Apostate Nature*, called *Sathan*; and to earnest Supplication to him through the Redeemer, That, that Bleſſed Time may come quickly, when the *Knowledg of the Glory of the Lord, and the Knowledg of the Lord shall fill the Earth, as the waters cover the Sea*; and also to Adore him, that we have the Light of his Gospel a much surer Guide, than our own Reason, as it is now; and a much higher Light, than it was before its so great debasement by Sin; in which we find all the true, pure Reason that we have Lost, or that we have any Sentiments, Foot-steps, or Remains of in us; or that we can find in our selves; that may assure us, as far as Reason can assure us, It is of God; and in which, the things that are most above our Reason shed yet such Beams of Light upon our Understanding, and truest Reason, as Assures; They are from the *Father of Truth*, and not of *Lyes*, awakening and Enlightning Reason, while it raises us far above our Reason; and wherein we have above all, that Highest, most Assuring, Sealing, Holy and Comforting Spirit, the Spirit of God; the only *Paraclet*, the Advocate of truth within us, promised to us; for which we should always Pray with an *Importunity* that will not be ashamed, that it may be given given to us; and in which it is much better to *Trust*, with all our *Hearts*, then to *Lean to our own Understanding*; Tho they were as the Understandings of Angels, in which so great a Number of them trusting, and not in that Higher Understanding, and Spirit Fell, and are in *Chains of Darkness* to the *Judgment of the Great Day*: So little Encouragement have we to trust in *Created reason*.

Esay. 11.
Hab. 2.14.

Luke 11. 5.
Prov. 3. 5.

C H A P. V.

Of the third Head Proposed, viz. The Nature of Mystery.

THE two main Hinges of this Debate, viz Concerning Reason, and concerning Revelation, as Above, or Contrary to Reason having been so far Treated of; The further Discourse of Mystery may seem unnecessary, seeing it is on both Parts agreed; *Above, or contrary to Reason*, determines Mystery, or not. The Intro-
duction of the
2d Head con-
cerning Myste-
ry.

Mystery: But because Mystery, or not Mystery bears the Face of the whole matter in Dispute, and especially, because Reverence of the word of God, and of the Truths of it (as an *Ark* or *Sanctuary* of, and for which, the Spirit of God hath Separated, and Sanctified the Word, Mystery) It calls for a particular Research, how, and to what Truths, and for what Ends It hath so Consecrated it: The Sense or Signification of the word it self may be derived from the *Old Testament*, where we meet with the plain notion of *mystery*; the Mosaic Types are presented; as *mysterious* by the *Veil* thrown over Moses's Face, even as the Apostle calls them *Figures*; so we read of *Secret Things*, *Things kept secret*; *The secrets of Wisdom*; *Proverbs*, and the Interpretation of them; *Parables*; *Dark Sayings of the Wise*; *Prophetic Visions*; All in Figures; some of them Interpreted; others left under their Veils: This Original of *mystery* is worthy to be preferr'd as most Pure, and Divine; And there is a *Hebrew* word of very near sound, comporting with the Sense; though never so applied by the Sacred Text; viz. יְהֹוָה, which easily passes into the Greek, οὐνίον: And yet it might fall in herewith; The word *mystery* was a word known to the *Gentiles*, to signify the Secrecies of *Pagan* Devotions, Communicated only to their *mystæ*, peculiar Devoted Persons; However, those Rites were foul, and Idolatrous; The Spirit of God was pleased to take it from those impure uses, as the Merchandise and Hire of *Tyrus*, to be *Holiness* to the *Lord*; to convey the Apprehension of the Secrecy of the Truths of the *Gospel*, as Revealed in it by himself at that Time, that had been hidden before,

and

and at that very time, from those who Believed not; the hidden Wisdom of God spoken to them, who were the Perfect, or the Consecrated Mystæ of it; Thus as God was pleased to separate the Rom. 15.16. Gentiles, and Sanctify them, as an Offering to Himself by the Holy Spirit, through the Preaching of the Apostles, who were before as Unclean; so he pleased also to Hallow this word *mystery*, however impure in its former use, and to appoint it a *Vessel* of Honour to himself. Let us now consider the importance of it in the Sacred Writings of the New Testament with the Reason of things that shall be Discoursed out of it, and Universal consent of Language in it.

§. 1. The Spirit of God makes use of the word *mystery*, in speaking of the whole Frame, and Complex of the Gospel; the Preaching of which is said to be the *Revelation of the mystery*, Rom. 16. 27. which had been hid in God; The Preachers of the Gospel are called 1 Cor. 29. *Stewards of the mysteries of God*; It is stiled *the mystery of Christ*, c. 4. 1. *the mystery of Faith*, the hidden *Wisdom of God in mystery*, Ordain'd Colos. 1. 26. to the glory of *Saints*, to whom it is given to know the *mysteries of 27. the Kingdom of God*. *This mystery*: Now this so often Repeated Denomination of the Gospel by *mystery*; not only, as before, but since the *Revelation* of it; and without any mention of *Revelation*, together with the calling it *mystery*, shews, It is an Appellation on the Spirit of God much Delights in, and hath made (as one may say) the very *Title* of the Gospel; It is therefore very amazing; Any one who professes a Veneration of its Records, should be so Industrious and Buisy to tear it off, and pull away this Seale: It is most true; *Revelation* hath much chang'd the State of *mysteriousness* in the Gospel, but hath not so Removed *mystery* from it; but that there is principal Reason, that even surmounts the Clearer *Revelation* of it in the New Testament; why the Title is still continued: For it is plain, *mystery* may be in some sense *Revealed*, and yet be *mystery* still, notwithstanding that *Revelation*; *Nebuchadnezzar's Dream* was in it self a *Revelation* from God to that Proud Monarch; and yet was *mystery*, till Expounded by *Daniel*, because not understood: So *Daniel's Visions*, when he himself *understood not*; The Prophets Researched upon the things *Revealed* by God to them, what the *Spirit of Christ in them did signify*, and did not think it

it concert'd them not, because they wanted Idea's of what they understood not; Christ Taught by Parables, which were yet *mysteries*, till opened by him, and so all but those to whom he opened them. The Book we call the *Revelation*, is still *mysterious*. This I urge, that the joyming the *mystery* of the *Gospel* with *Revelation*, may not be looked upon as proof sufficient, it is no longer *Mystery*.

S. 2. There are particular Branches of Evangelical Truth, to which the Spirit of God is pleased peculiarly to apply *mystery*; the first Scripture of the *New Testament*, in which we find it used, *Math. 13. 11.* Preserve for after consideration, *viz.* *The Colos. 2. 2.* *mysteries of the Kingdom of Heaven*; so of the *mystery* of *God* and of the *Father*, and of *Christ*; Of which I will give a further *Acctount* in the close of the Discourse. *The Mediation* of *Christ* in the various *Progresses* of it to *highest Glory*, shall remain *without Controversy*, *the great mystery of Godliness*, till his *Return* in *Glory*; wherein It is most manifest, as there are some Points very *Indisputably*, deeply *mysterious*, as *God manifested in Flesh*, *Justified in Spirit*, So others more plain, as *Preached to the Gentiles*, *believed on in the World*, that, as to their *out side*, were plain matters of *Fact*. Yet these, as well as the others make up the *great mystery of Godliness*; which shews there is some deep Reason in the Eye of the Divine Spirit, why the *Notion*, and *Word*, *mystery*, should be applied to each truth of the *Gosyel*, though some of those truths are more plain, than others: the *Union* betwixt *Christ* and his *Church*; and so with *every Believing Soul* is, what will be *mystery*, till he present it to *Himself* in *every particular Member* of it, a *glorious Church*, not *having spot, or wrinkle*; which *The Revelation* styles the *Nuptials* *Rev. 19. 7.* of the *Lambs Wife*, and the *Marriage Supper of the Lamb*; For who can declare this *Union*, rather inwardly perceived, than possible to be *Expressed* yet? *The Final Recapitulation* of all things in *Heaven, and Earth in Christ*, that shall be *Happy and Blessed*, is styled the *mystery of the Divine Will*, and it is to be done in the *grand Oeconomy* of the *Fullness of Times*, or of all *Time*, when *mystery* shall be *Finished*; and before which, it shall not be *Finished*, but *Remain mystery* till then, according to the *Sense* of all *Scripture*. There are some great *Propheeticks* of *Scripture*, as the *Ful.*

Fulness of the Gentile Churches, or their coming to a fuller Light

Rom. 11. 25. after the Eclipse of the Apostasy by Antichrist, together with their
 Ephes. 3. 3. whole number coming in, and making one Body with the *Is-
 1 Cor. 15.51. elites*, or rather a *Joint Body*; The *mystery* spoken of the *Chang-
 Rev. 1. 30. ing of the Living Saints* at the coming of Christ; the *mystery* of
 c. 10. 7. the *seven Stars, and seven Candlesticks*; and the *mystery* of *God Fi-
 1 Cor. 13. 1. nished*; of which, I fear, there are yet so low *Idea's* in the general
 2. Professors of Christianity, that if ever they were *mysteries*, they
 are so still; as particularly, to Instance in that of the *Living
 Saints Changed*; which we generally look upon, as if it meant
 no more, than the suddenness of a change equivalent to Death up-
 on those *Saints*, who shall be *Found Alive* at the *Coming of Christ*; which is so far from a *mystery*, that it cannot be otherwiie; the
 Coming of Christ being so Instantaneous, as Scripture every
 where declares it; which Assures, there lies a much deeper sense
 under those words; as comparing them with *The Living, The
 Remaining*, or rather, *Reserv'd*, twice used, 1 *Thes. 4. 15, 17.*
 will assure them, who closely consider it; But I think it unsea-
 sonable any further to engage herein; only to observe the Im-
 portance of the word *Mystery*, in Scripture, to be That
 what it Reveals, as in the Sum and main Substance, hath yet
 unconceivable Recesses, and Retirement of *Truth*; which we
 connot yet comprehend, or find *Idea's* of, and yet what it doth
Reveal, is of great moment to us; and ought to fill us with a
 desire of Fuller Comprehensions of; as perfective of, not only of
 our Understandings, but makeing blessed our whole Man.

§. 3. There is yet remaining one use more the Scripture makes
 of the word, *mystery*, in what, it doth not own, as *mystery* of,
 or from it self; but Blazons, as *Counter-mystery*, to it self; and
 so far as we suppose, the Holy Spirit transferr'd the use of the
 word *mystery* from *Pagan Idolatrous Impurity*; it does in this
 one Instance Refund it, and place it on its own Base; And this is
 the *mystery of Iniquity*, of which the Apostle speaks, 2 *Thes. 2. 7.*
 And after leads us to the *Land of Shinar*, as the Base of it. *Ba-
 bylon the Great*, on whose Forehead was written great *mystery*, Rev.
 17. 7. And herein Scripture on one side teaches us the Sense of *my-
 steri*; that it signifies *Coverture, and Concealment*; For tho
 these two *mysteries* differ, as Heaven and Hell; for in one we
 have

have the *Deeps of God*; In the other are hid the deeps of *Satan*, though under the Name of a *Catholick Church*; *Antichristianism* under the Name of *Christianity*; It teaches us therefore to Abhor, to Ascribe to *Gospel Mystery*, any of its *Cheates*, or *Lyes*; But in that this *Mystery of Iniquity*, is not *Consum'd* but by the *Breath of Christ's Mouth*, and the *Glory of his Appearance*; It shews the *Gospel* shall continue *Mystery*, while this *Counter-mystery* is sufferr'd to Endure.

§. But while we thus according to the *Gospel* it self speake of it, as *mystery*, and that the *mystery of Iniquity* is a *counter-mystery* to it; we Exalt the *Wisdom* of it, as the *Glorious Gospel* of the *Blessed God*, *only Wise, Just, and Right*, the words of whose *Lips* are *All in Righteousness*, and there is *nothing Froward, nor Perverse* ^{Prov. 8.6 Ec. 1 Sam. 2. 3.} in them; *His mouth speaketh Truth, Wickedness is an abomination to his Lips*. He is a *God of Judgment*; and by him *All things are weighed*: Nothing of *Jargon, or Chymere*; The *Gospel* abhors ^{2 Pet. 1. 16. c. 1. 4.} *Fables*, either those cunningly devised, or *Old Wives Fables*, *Endles's genealogies, oppositions of Science* ^{1 Tim. 5. 4. c. 4. 7.} *falsly so call'd*. All these are peculiar to the *mystery of Iniquity*, its *Lyes and Delusions* after the manner of *Satan*, the *Lyar from the beginning*, and the *Father of Lyes*, the *Baalzebul*, and *Baalzebub*, the *God of Dung*, and of a *Fly*; but the *mysteries of the Gospel* are all of greatest weight, *substance*, of *Wisdom and Truth*; and hereof it gives assurance to all *Believers*, who are not *Blind Devotionists*, but have *All Riches of the Full Assurance of Understanding*, even in the *mysteries of the Gospel*, that are *most sublime*; altho it be an *Understanding of Faith*, as hath been already, and shall be further shewn; yea, even those, who by the *Assistances of its General Grace*, apply themselves with *Humility*, and sincere desires of its *Truth* to the *Word of God*, find great *Sweetness*, and *Satisfaction*, and an unusual *Light* ariseth in Opposition to *Darkness*; *The Entrance of thy Word giveth Light, it giveth Understanding to the Simple*; no-^{Psal. 119.13.} *thing is more Abhor'd by it, than Superstition, the Sacrifice of Fools, the silliness of even Women, ever Learning, never able to come to the Knowledg of the Truth*. All these things are to be remanded to *Paganism*, and *Antichristianism*, and are the *Characters* of the *mystery of Iniquity*. Nor do the *mysteries of Christianity* consist in dark and cloudy Speculations, or thorny *Scholastic Disputes*, ^{Eccles. 5. 1. 2 Tim. 3. 7.} those

those oppositions of *Science Falsely so call'd*. They are rather the Boldnesses of Reason, that would bring down the *mysteries* of the Gospel under it self, and the Artifice of Sathan so to entangle them: whereas in their own pure Fountain, the Word of God, They

^{2 Tim. 3. 16.} are all profitable for *Doctrine Reproof, Instruction in the ways of Righteousness*, and that through the *Patience and Comfort of the Scripture*, we might have hope; and they make often an outward Reformation, where they have not the full saving Effect; *Gospel mysteries* are not therefore the *Monopoly*, or the Engrossment of a Profession, or a *Priest-craft*; every Christian ought to Aspire to

^{Heb. 5. 12.} ^{1 Cor. 4. 1.} be a *Teacher*; and the *Faithful Stewards* of these *mysteries*, to use utmost Diligence, they may be so, as the greatest *Seale* of their

^{Acts 20. 26.} ^{27.} ^{Col. 1. 18.} ^{Jud. 12. 13.} own *Ministry*: And *woe to them*, if they shun to that end, to declare fully the *Counsel of God*, *Teaching every man*, and *Warning every man*; that they may present every man perfect in Christ Jesus; *Not Wells without Water, or Clouds without Rain*. It is only for Order and Government sake, and in Trust that this grand Office may be certainly Discharged, that there is a distinct *Presbytery* who are only worthy of double, or of any Honour at all, but up-

^{1 Tim. 1. 17.} ^{v. 13. 15. 16.} on their *Labour in the Word, and Doctrine, and watching Night and Day*, to save themselves, and those that hear them: who might attend on this very thing, and give themselves wholly to Reading and Meditation for general Profit. A *Guild for mystery* is only proper to the *Craftsmen of Diana*, the *Merchants of Babylon*, the *Priests of Antichrist*; *False Apostles*, whose Reproach thrown upon the *Gospel*, *Their Lord will Return* upon them, and the *Blood of Souls* lost by their Unfaithfulness in the discharge of their Duty; and to conclude this Branch, *Gospel Mysteries* shall not be *mysteries* for ever, but the perfect Comprehension of them is *Ordained* for the *Glory of Saints*; and the *Knowldg* of them, tho not perfect here, yet shall end in the *brightness of the Firmament* to all the *Wise in them*; and They who *Instruct* in them shall *shine as the Stars*; whereas the *mystery of Iniquity* shall be consumed by the *Brightness of the appearance of Christ*, and the *Ministers* of it go into *Perdition*; those *Planetary Stars* are They, for whom is reserved the *Blackness of Darkness* for ever, *Jud. 13.*

^{Dan. 12. 3.}
^{2 Thes. 2. 8.}

§. 5. The Reason therefore of so close adhering to the word, and notion of *mystery*, is that high Reverence due to the very word,

word, the wisdom of the Divine Spirit hath chosen, who compares Spiritual things with Spiritual ; if Christians should speak the same thing, as the Apostle Admonishes, who would not desire to speak the same word, the Spirit of God hath so often used ! This is an Honour due to Scripture, and to the Holy Spirit the Author ; but beyond this, the Gospel Notion of *mystery* Keeps up the Reverence due to these great Truths, for the sake of that *Abyffe* of Wisdom, Love and Grace, from whence they Flow, and puts us in mind always of their Original, and that Riches of Compassion, making known what had else for ever lay hid ; The sense hereof keeps always low all proud Reflexions on our own *Reason*, and Holds in a constant dependence upon the Enlightning Grace of God ; This keeps the Divine Life at the due Elevation, being laid up in Divine *mysteries*, and Issuing from them by the Enlivening Spirit of God, not Prostrated to Fallen *Reason*, and its Power of Free Will, as at the Highest, but a more exalted *Ethics*, or *Moral Philosophy*. Hereby the Truths Revealed in the word are kept safe from Sacrilegious Violation, or being Condemn'd at the Tribunal of corrupt *Reason*, but Enthron'd in *mystery* far above *reason* ; this Gives the Adequate Account of *miracles*, not only to assure, the *Revelations* they Sealed, were from God ; but to shew a Supernatural Power, like themselves, necessary to Enlighten the Understanding, and to Sanctify the whole Spirit in conformity to them : This gives Reason to an Earnest Desire of that Eternal Life and Happiness, the *Exceeding and Eternal weight of Glory*, shewn to be Incomprehensible, as the Truths in which they are contain'd, and that lead thereunto, and which cannot be comprehended, till that finishing of *mysteries* in that Everlasting Kingdom. Now all these Reasons of Holding Fast the Evangelick word, and Notion of *mystery*, are as so many Countermines to the Artifices of Sathan, and his Instruments, to Deprive us of the Real Benefits of it, and therefore we ought to be Jealous over them for our own, and others sake ; least, as the great Engineer of false *Reason* beguiled Eve with it, so our minds should be Corrupted from the Purity of Divine Truth, as It is in Christ. For thus *Antiscripturism* and *Superstition* mutually circulating one into another, by the Help of Human Reason and Imagination have produced *Paganism*, *Antichristianism*, and *Mahometism*, of which Intimation was before made.

§. 6. To conclude then the whole concerning *mystery*, as above
 Reason; that is, above our Fallen, Corupted Reason; That great
 Oracle of our Lord, of which intimation was before made, gives
 us the sum of the matter; he speaking to his Disciples, sayth to
 them; *Unto you it is given to know the mysteryes of the Kingdom of*
Heaven; To others it is not given: This is the First occasion, the
 Spirit of God was pleased to take, to make use of the word, *mystery*, in the New Testament: and it was before the calling of the
Gentiles; which gives a more Heauenly, and Divine Descent to
 the use of the word *mystery*, than the taking it from the Familiar-
 ity the *Gentiles* had with it, and accommodating the Language of
 the Gospel to them; For it alludes to that of the *Psalm*; *I will open*
my mouth in a Parable, I will utter dark sayings of Old. And it is ap-
 plied by Christ to the distinguishing Grace of God, giving to some
 to know these *mysteries*, and hiding them from others; *To them it is*
not given; which is the most proper notion of *mystery* in all Lan-
 guages; the word *mystery* Importing in universal use, a Know-
 ledg in any thing peculiar to some, and not to others; and so this
 use of it by our Lord gives a principal Reason why Scripture chooses
 this word; *viz.* to Magnify this very Grace; For if these Truths
 were in our Power, under our Command, or under our *Reason*,
 what necessity were there of giving to know, and how to some,
 and not to others? Who have yet the same things laid before 'em,
 but in *seeing, see not*; even as the *Parable of the Sower* which our
 Lord makes a Figure and Type of this distinguishing Grace:
 It was equally Offered, but *Expounded Apart* to the *Disciples*: To
 those to whom It was not Expounded, it was *mystery*, because they
 had the outside, but *seeing and hearing, saw not, heard not, to them It*
was not given; To the *Disciples*, to whom it was Expounded, it was
 still *mysterious* in one great sense, because they held it by the Te-
 nure of Grace; they did not attain by their *Reason*, but *to them it*
was given. The *Ideas* were kept for them in the word of the *King-*
dom, and from thence still *given* them afresh: *to him that hath*
shall be given, and he shall have more abundance: The Spirit of God,
 as a higher mind, as that Spirit of *wisdom* and *Revelation*, upholds
 the *Spirit of the Mind*, Sanctifyed and Renewed in the Understand-
 ing; Ballancing, Applying, Arguing, Inferring and Producing into
 holy Action; declaring within themselves, and to others in words,
 and giving them an *Utterance*, an Elocution proper to those *Spiritu-*
 al

Mat. 13. 11.
12. &c.

Psal. 49. 4.
Psal. 78. 2.

all things, those Truths ; as he is called the *Spirit giving utterance*, *Acts 2. 3.* And thus in highest Sense, those Truths are *mysterious*, even according to the Sense of the Treatise, as being above *Reason* ; For all those, that attempt this Circuit by their own *Reason*, and *Judg* and *Condemn* by it, and will have the whole within the *Cognisance* of their *Reason*, are so Dazled and amaz'd, that even the *Advantages* of the *Reason*, reserved by general *Grace*, are taken from them ; and they become despisers, deniers, professed *Enemies* to those Truths, *τυχιοι*, men of *Soul, Reason*, that is, not having the *Spirit*; and so according to that severe *Doom*, That is *Taken from them*, even which they had ; and what was above their *Reason*, thus becomes contrary to their *Reason*. And this is the conclusive *Reason*, why the Understanding, humble, Christian can never part with *mystery*, *Gospel-mystery* ; what is held in *mystery* is held by *Grace*, and not by *Reason* ; and *Grace* is their *Title* ; how then should they part with *mystery* !

C H A P. VI.

Of Reason and Mystery united in their highest Elevation, in the Eternal Son of the Father; The Reason, The Mystery.

I Have intimated before, I should have abandon'd in Sacred Dif-
courses, the so much abused word, *Reason* ; were it not for one transcendent Scripture ; in which I am fully perfwaded, the Divine Spirit hath on purpose singled out that word, the *Philosophers*, the Reputed *Princes of the wisdom of the world*, among the Greeks (whom the Apostle Remarks for seeking after *wisdom*) have unvet-
sally Expressed it by ; that is, *λόγος*, now of this the *Evangelist John* in Spirit makes choice to Express the *only begotten Son of God*, by ; and I shall endeavour to make plain, by this word, he intends *E-
ternal Wisdom*, or *Reason* in the first place: and because this Sonship of the *Eternal Wisdom* or *Reason* is highest *mystery*, the same Apostle *Rev. 19. 12, 13.* is Inspir'd to joyn the *Name*, he hath written, which no man knoweth, but *He himself*, with the *Name* whereby *He is called*, *The Reason of God*. So uniting *Reason* and *Mystery* in him; as *Solomon* says, what is the *Name of God*, and what is his Sons *Name*, if thou canst tell? the *Father* and the *Son* dwell alike in the *Light*, to which none can

The Intro-
duction into
this chapter.

Joh. 1. 1. &c.

Approach. To shew therefore how in the highest *Reason* the highest *mystery* concentrers, shall be the undertaking of this chapter; that I may bring *Reason* and *Mystery* to the happiest *Conspiracy*, and no more dispute between them; I know the undertaking is high, and difficult, but by the Assistance of *The Wisdom*, *The Reason*, of whom I am to speak, I will proceed.

§. 1. The *Wise* of the *Pagan* Nations had not two greater *Notions*, or words, than *Reason* and *Mystery*; the one expressing *Natural Wisdom*, or *Religion*; and the other as *Communicated* to their peculiar *Followers*, or *Disciples*, and wrapp'd up in secret *Figures*, or *Cabala*; *Supernatural Wisdom*, and *manifestation* from their *Gods*; In both they were extreamly *Foolish*, and *Deceiv'd*; as also dreadfully *Corrupted*, and *Defiled*: These two, yet the *mystery* of God and his *Grace* in *Jesus Christ*, hath laid hold upon in the *Gospel*, according to some former delineations in the *Old Testament*; yet taking in those *Gentile* *Notions*, and words also as suited to them, when *Grace* broke out upon them in their *Calling*; as hath been already shown in *mystery*, and now shall be in *Reason*; and then both *Applied* to our *Lord* and *Saviour Jesus Christ*.

Prov. 8. 22.
Ecc.

§. 2. That the word, ὁ λόγος, is in our *Translation* given, and Received, and by long use settled [*The word*] is so known, it may seem a Boldness to offer at such a change as to Interpret it, [*The Reason*] but besides, that *Grave*, and *Learned* *Interpreters* have not differ'd much, as shall be after shewn; and that, there shall also be due *Reverence* in the *Progress*, given to that *Translation* [*The Word*] I do with greater Authority so *Expound*, sustain'd therein by a parallel of the *Beloved Disciple* with *Solomon the Jedidiah*, or *Beloved of God*; the Expressions are *Uniform*, as from the same *Spirit* intending the same *Truth*; yet making more *Full*, and *plain* by the *Latter*, what was not so fully made known by the *Former*; as the *New Testament* in its *Paraphilia*, *Plainness*, or *openness* of *Speech*, as in *clearness* of *Light*, excells *The Old Testament*.

§. 3. That *Wisdom* and *Reason* differ only in sound, or some very thin *Distinction* one from another, I think none will deny; who will not allow, the *wisest* *Man* hath, and is the greatest *Reason*? or that he who hath the most, or best *Reason*, hath the most *wisdom*, and is the *wisest* *man*? The same things then, that *Solomon*, ascribeth to *Wisdom*, *The Evangelist John* by the same *Spirit*, attributes to the *Reason*; *The Wisdom* speaks of it self, as distinct from *God*,

and yet, as hath been shewn, Supreme, Abstract, Infinite *wisdom*, cannot be divided from God ; It must be one with him : The *Reason* is spoken of by the *Evangelist John*, as distinct from God, and yet *was God* ; The *wisdom* speaks of it self, as *in the Beginning, from Everlasting*, before the *Creation* ; The *Evangelist John* speaks of The *Reason in the Beginning* ; and necessarily before the *Creation*, because *All things were made by him, and without him was not any Thing made, that was made*. The *wisdom* speaks of it self, possessed by God, close by him, with him ; The *Reason was with God, The same was with God* ; The *wisdom* speaks of it self, as brought up with God, a word of highest Sense, expressing the *same Life* ; The *Reason*, as before, *was with God, was God* ; *In him was Life* ; The *Wisdom* speaks of it self, as *United with God in the Creation, The Lord by wisdom Founded the Earth* ; By *understanding he Established the Heavens* ; *The wisdom was there, when he set a compass on the Face of the Deep* ; Of the *Reason* it is said as before, *All Things were made by him, and without him was not any thing made, that was made* : The *Wisdom* speaks it self, as brought forth, set up ; Of the *Reason* It is said ; we *Beheld his Glory, as the Glory of the only Begotten of the Father, full of Truth*, that is, *wisdom*, as before Explained ; The *wisdom* saith of it self, *I was daily his delight, rejoicing always before him* : The *Gospel* saith several *Times* of the *Reason* ; *This is my Beloved Son, In whom I am well pleased*. The *Wisdom* saith, *Rejoicing in the Habitable Parts of his Earth, and my Delights were with the Sons of Men*. Of the *Reason* it is said, *He was made Flesh, and came, and dwelt among us* ; all these Parallellisms plainly shew ; this *Wisdom*, and this *Reason* are the same ; And He is *That Word*, who is said to be *Living, Powerful, sharper than a two edged Sword, &c.* And that awful Person, *That He, with whom we have to do, as he hath it, and it cometh out of his Mouth*, so it is the *Sword with two Edges, so sharp as to divide between the Sense and Spirit* ; and all things are immediately *open and manifest and naked in its sight*, because in *his sight, whose word it is, and who is himself, the supreme word and wisdom*.

Prov. 3. 19.

Heb. 4. 12.
Rev. 1. 16.

§. 4. The word of God, as spoken, and written, and given out from *Eternal Wisdom* and *Reason*, gives together with those truths, that are above the *Illumination of the First Creation*, and therefore *Mysteries*, All those Truths, that are so just, and level to the *Intellectual Nature of Man*, as he was made in *Knowledge, Righteousness and True Holiness* ; that tho' they are much *obscur'd, and effac'd*

effac'd, and many of them lost, and the Ability to Form ^{Light} Ideas, and Apprehensions of them in some almost, and in some altogether extinguished ; Yet partly by the Reserve, Jesus Christ, as the *Eternal Wisdom*, and the *Son of the Father in Love and Grace*, as well as *Truth*, and as the Redeemer hath made ; and partly by the Enforcing, and Invigorating that Light, Those Truths cannot, but be acknowledged by the Mind, and Conscience of Man ; so far as to condemn the Violation of them by Evil Practises, and to Restraine those Evil Practises, and to make better Human Conversation, and Manners : Therefore they appear absolutely necessary for Human Society, and to pass into Laws ; but that excellent and Illustrious Light in which they at first shone out, so as that the Mind and Spirit should tast the full sweetness, and perfectly resign to them, is not Restored, but by a Supernatural Re-Illumination, and Renovation ; in which regard even those Truths, whose Implantation, and the Power of Forming Ideas of them, were at the first Natural, are now become Supernatural and *mysterious*, and require a new Writing in the Heart, as to the first Excellency and Spirituality of them.

§. 5. The Eternal *Wisdom*, *Reason* and *Word* by the Light, and Spirit, with which they are given, gives Testimony to those truths of the First Creation in the Heart of Man, so far as they are reserved, sustained, enforced, according to the First Implantation or Writing in the Heart : and then it receives Testimony from them to those supernatural Truths, that it delivers together with them ; As he it is that *Finds out the Knowledg of witty Inventions* ; All that we admire so much, and that have obtained general Approbation, and Use ; and make so honourable the memory of the first Inventors in what Science, or Art soever, are from him, as the Supreme Original : In all these we hold our *Reason* by Him, who is above our *Reason*, even him, who hath that Name, which none knows but he himself ; who is therefore supreme *Mystery*, we hold all by Grace from him, how unthankful then is it to hold upour *Reason* against the Grace, against him by whom we hold it ? or against the *Mystery* of Him, and His Grace ? For there is not an *Idea* rightly Formed, nor one true Ratiocination, not one witty Invention for good use ; not one Righteous Law, or wise Decree ; but it is, (as things are now,) by Grace through the Mediator, and from him, as the *Saviour* thus far of *All Men*, and

As Letters, Writing, Printing, the Compass, &c.

and in these Regards, *Tasting Death for every Man*; but though the World was at first made by him, and is yet upheld; yet this great Light shineth by his word in Darkness, and the Darkness comprehends it not, knows not him from whom it comes: No, not altho the First Engravings of the Law on our Hearts are so far, as they are, Reserv'd, or Re-enlightened by him; and tho with such a variety, and free Dispose to some, and not to others; Yet They to whom greatest measures are given, except a higher Grace be given also, thro' the great Degeneracies of Human Nature, lift up those higher measures of Reason, highest against him; which plainly shew's how little Reason can effect by it self in things above such an Illumination, as is given to it.

§. 6. As our Lord Jesus Christ, the *Eternal Wisdom* and *Reason* of the Father is, as in all Intellectual Beings, *Reason* is, an Essential word within the mind it self; and as he Declares the *Father* by Inspirations of Creation, and Mediatorial Sustentations of all Intellectual Beings in their Intellectual Irradiations, and Motions; so he in a Supreme Government, and Conduct by his Spirit, hath Issued out into all those Declarations by his *Prophets*, *Apostles* and other Servants of his, peculiarly Employed by him, which when spoken, and as now Collected into Scripture, we call *the word of God*; the subsistence to which the *Eternal Wisdom* and *Word* of the *Father* gives; *Christ yesterday, to day, the same for ever*. And as he is in that word, the supreme Self-subsistent *Word*, so he hath made known all Supernatural Truths, Truths of the *New Creation*, and flowing from Redemption by his Declarative Word in the Scriptures; the same word that gives the first, gives the other also; and the very Truths themselves of that Supernatural Elevation and Excellency have bright Beams of those first truths, essentially united to them, throughout shining within them, Sparkling out of Them, and round about Them; by which they may be known to be of God, and are by their Weight, by their Purity, by their Heavyness, by their entire Excellency Distinguishable from the *Mystery of Iniquity*: Thus we find the Gospel of Christ, as full of Supernatural Truths, so full of what ever is *Lovely, True, Honest, Virtuous, of Good Report, worthy of Praise*; even whole, universal most unspotted Morality; and the Supernatural Truths themselves are Orient with the same, far-every way above the Faded, Blasted, Wither'd *Ideas*, or glazed Semblances of those, who have spoken most Excellingly of them with-

out that Light: And herein is the *Condemnation*, that men receive not supernatural Truths; They Recoile, not from the Supernaturalness, but from the very Holiness, Strictness, Purity, they are dazled with; even that, which was Implanted in First Creation; They *Love Darkness, rather than Light*, because *their Deeds are Evil*; and make a pretence of Prejudice against the Supernaturalness, and that they have not Assurance such Truths are from God, to shelter the *Evil Works*, to which they adhere, and upon which these Truths Shine so *warm and bright*, and so sharply Reprove; And thus the Gospel of Christ first gives *Testimony* to all Implanted Truth, shewing to Man all that was *written in his Heart*; fills up the Vacuities, and Empty Spaces; gives new Light, and Beauty to the Defaced, and lost Characters; so that men may know in their own Consciences, It is that First writing Restor'd, and they find it so undeniably within themselves to be so, that they cannot deny it: And then Supernatural Truths so essentially united to Implanted, and Both so Circulating one within another, Supernatural Truths Receive *Testimony* from those Implanted Truths, that if the one are so undoubtedly from God, the other must be also; and no one can reject revealed Truth, but he must first disobey, and Rebel against Natural, and therein is Justly and Righteously *Condemn'd*.

§. 7. Upon the whole then, we may from Jesus Christ the Supreme *Reason, Wisdom, and Word of God*, and the Supreme *Mystery* derive this Train, and connexion of Truths. 1. That *Godliness, Righteousness and Soborness*, being in the most inward Sense of Mans mind, the principal Points of true *Reason*; where ever they are found at fullest Dimensions and strongest Excellency, Thre is highest *Reason* now, in the clearest Light, and Harmony, and the proper Language of it; These are so found in the word of God, above the *τὸν γενῶν*, the Natural Implanted Knowldg of God, now so obscur'd, and eclipsed by mans sin, and Fall; and above that excellent Light Creation Gives, as *David, Psal. 19.* upon the compare gives the preference to the word of God above the Knowldg given from the *Speech of Heaven and Earth*. 2. Who ever therefore is the Author of that Word is the Supreme *Wisdom, Reason and Word of God*; and that is *Jesus Christ the Son of the Father in Truth, Full of Truth; the Living Word of God, whose Name is called, The word of God*. 3. That he, who is the Supreme *Reason, Wisdom, Truth and word of God*, as He is He by whom

All was made, so He is He, by whom all is Conserved, and Restored ; The Son of the Father in Love, as well as Truth, and full of Grace, as well as Truth. 4. He therefore, as he is himself Supreme Mystery, and is therefore called *Faith*, which is the *Reason* Supernaturalized for *Mystery* ; so he Reveals the *Mystery* of the *Counsel* of the Independent Will and Grace of the Father. 5. He Reserves and Continues all the Light of the First Illumination by Creation, that is found, even where there is no Knowledg of Him ; All the Learning in Arts, Sciences, and witty Inventions ; He Dispenses All that Light, and Knowledg, Receiving for, and giving Gifts even to the *Rebellious*, under the Profession of his *Gospel*, Psal. 68. 18. that the Lord God may have a *Tabernacle* among them. 6. But Especially, He as the *Truth*, and *Mystery* Instructs Savingly all his own Servants, and by inward *Light*, and *Truth* communicated to them, Transfers, by his *Spirit*, from his word Supernatural with all Natural Truths into their Hearts ; so that they are at once, The only true Men of *Reason*, and the *Mystæ*, the *revelation*, the *Instructed in the Mysteries of the Kingdom of Heaven* : So that as in Christ himself Supreme Wisdom, *Reason*, Truth, and Supreme *Mystery*, (whom none Knoweth but the Father, and they to whom the Father Reveals Him) *Reason*, and *Mystery* are United ; so in All true Christians *Reason*, and *Mystery* dwell together ; All Natural and Supernatural Truth according to Godliness, but Supernaturally given, and Communicated by an Illumination after the manner of the Communication of *Mystery*. 7. Through the Delusion of Sathan under the Vizor of Christianity hath sprung up by falling from the Supreme *Word of God*, and the True *Mystery*, the *mystery of Iniquity*, and *Antichrist the Son of Perdition* ; as the Pagans of old, Fell from Natural Truth, into *Idolatry*.

§. 8. But because He, who is the Supreme Wisdom, *Reason*, Truth, and by whom all things were made, and whose Name is the word of God, hath a Title written on his vesture, and on his Thigh; King of Kings, and Lord of Lords; There shall be a Kingdom of Highest Illumination, and *Reason*, the *Inheritance of the Saints in Light*, a Kingdom of Redemption, the *World to come of the second Adam*, wherein all *mystery*, Natural and Supernatural shall be Finished, or fully laid Open, and Understood ; and then the *mystery of Iniquity* shall be wholly Destroyed ; when not only the Faculties of the Mind shall be Perfectly Restored by Renovation but the Organs of the Spiritual Body, fitted to the Action of the

bn 17.
-23. Spirit; and the Divine Being shall be seen in the *Eternal Son, Emmanuel*, in our Nature, so far as it is possible for a Finite Being to comprehend an Infinite; to which also in and by him Saints shall be United.

§. 9. Thus all Wisdom, *Reason* and Truth circulates with it self in the Eternal *Reason*, and all his Oeconomy in his making the World; in the Government of it; in the Reserves of Truth and Reason in the mind of Man in any Degree now; in the perfect Purity of the Word of God; and in the *World to come*, or Kingdom of the Eternal *Reason and word of God*; so that we may Argue from the one to the other with great Assurance: If there be Wisdom in the *Laws of Creation*, and Providence there are certainly Laws of Holiness, Righteousness and Soborness, every way corresponding them; the Fear of the Lord in man; Departure from Evil cannot but answer the *Balancing the Clouds*, and the *weights for the wind*, &c. If we have any such Laws of Wisdom, and Equity in either Kind, there is an entire System and Complex of Each, if an Infraction had not been made by Sin. On the other part if there be a Renovation of the Laws of inward and outward Holiness, in and by the Redemption of Christ, and the *New Creation in his Redeemed*; The *Restitution of the Creation*, wherein soever it *Groans*, and Travels in Pain until now, and the Administration of its Government shall be as Glorious; when it shall be *Delivered from the Bondage of vanity and corruption*, whereunto it was, and yet is Subject, by Reason of him who so Subjected it in Hope, into the *Glorious Liberty of the Children of God*.

Joh 8. 20.

Rev. 1. 23.

14.

Joh. c. 15. 16.

John 7. 30.

§. 10. As every *Reason* and *Wisdom*, together with the Speech and Expression, it hath, and makes of it self, hath a certain *E-
sergy and Force, or Spirit*, that it powerfully sends forth and works on others by; so it is Attributed to the *Eternal wisdom, Reason and word of God to Powre out his Spirit*, to send the *Paraclet, or Comforter, the Holy Spirit*, whom the Father sends in the Sons. *Name*, who is called the *Spirit of that Word*, by whom the *world was made*, the *Spirit of Wisdom, of Revelation, The Spirit of the Son, The Spirit of Christ*; and which was given upon the *Glorification of Christ*, the *Spirit of Christ in the Prophets*, and whom Scripture Introduces on all Accounts, as the *Spirit Breathing in, and with the Declared Word of God*; and *Revealing the Mysteries*

of the Kingdom of Heaven, that cannot otherwise be known ; and yet this Spirit none can know but they who have it ; Thus in John 14. 17 all things appears the Happy Union of Reason and Mystery in the Supreme Reason and Mystery and Word,

C H A P. VII.

Of the Mystery of the Father, The Word, The Spirit,
In whom the Gospel gives the most Explicate, and Consummate Manifestation of Eternal Wisdom and Reason.

THE former Parts of this Discourse concerning Reason and Mystery hath necessarily led to the distinct consideration of God; *The Father of Lights* and of Spirits; All Beings of Reason descending from Him. Of The Son of the Father in Truth, *viz.* The Eternal wisdom and Reason ; and in Love ; The Word declaring the Father; Full of Grace, Full of Truth; Of The Spirit of wisdom, of Holiness, of Power ; The Spirit giving Utterance ; The Father, the Word, (who is the Son,) and the Spirit are plainly Assured to us in Scripture to be ONE : Herein is highest Mystery ; as a conclusion therefore of this Discourse, Let us in very Brief consider them so ; and the rather, because One cannot but suspect, This Jannes and Jambres Treatise, Christianity not mysterious, was designed to Resist this great Truth ; The Discourses of which, however keeping close to Scripture, it Stiles p. 25. Extravagancies about the Trinity ; and that Period, pag. 29. Savors strongly of the same *Leven* : But what do they mean by Consisting with themselves, yet not with our common Notions ? Four may be called Five in Heaven, but so only the Name is chang'd ; the thing remains the same : And since in this World, we cannot know any thing, but by our common Notions ; How shall we be sure of this Pretended consistency between our present seeming Contradictions, and the Theo-

² Tim. 3. 8.

‘ Theology of the World to come? In Answer hereunto in this great point, let us consider.

§. 1. It is certain, an intellectual Spirit cannot be made such, but that the Infinite, Intellectual Object, and most Intelligible; GOD; must needs be seen in his great Glory, and Attributes of Perfection by it: But he cannot yet be found out to Perfection, but still dwells in that Light, to which no one can Approach, both in regard of Infinity, and Infinite Holiness and Spirituality; so as to Charge purest Created Beings with Folly; to put no Trust in the Holiest of his Servants; and the Stars are not pure in his sight: The most Blessed of Created Spirits cover not only their Feet, but their Faces, and cast their Crowns before him: Even those who are not Ἀσπιντοι, Defirmamented; nor πλαναρτες, wandering Stars. Who have not Left their first Estate, nor forsaken their own Habitation; They dare not stand on their Intellectual, or Moral Accomplishments: How much less they who dwell in Houses of Clay, whose Foundation is in the Dust, who are but worms. The Author of the Treatise we are upon, acknowledges, we have not Adequate conceptions of the Divine Being, and yet denies Mystery, because not above Reason; not considering, That we must now by Faith, that Intellectual Grace of the New Creation, and of Divine Illumination, and therefore necessarily above the Reason of the First Creation, if entire; much more, as fallen, come to God; Believing, He is, and is a Rewarder of them, who Diligently seek him: That is; To know him in the Mediator, and in the Light of his Divine Spirit, according to the Revelation of his Word.

§. 2. This Revelation of Scripture is so clear and full throughout, especially the New Testament, that it cannot be Denied: There are so many, and so distinct Namings of them, both apart, and together: *The Father, The Word (who is the Son) The Spirit*; They are so Distinguished One from the Other, and yet their Union one to another, is most Illustriously made known; as in this one Instance; the Spirit is Stiled, *The Spirit, who proceeds from the Father, whom the Father sends in the Sons Name*; Now the Father, as he is the Father, cannot be the Son; SO the Spirit is stiled, *The Spirit, whom the Son sends from the Father; The Spirit*

rit who Glorifies Christ ; The Spirit of the Son, The Spirit of Christ ; And we know, The Son cannot be The Father, as he is the Son ; when therefore, as the Apostle Expressly Affirms, The Spirit is the One and the Self Same Spirit ; and he is continually stiled, the Spirit of God, whom most of the Adversaries acknowledg one with God, as the Spirit of a man is one with himself ; and that yet the Spirit is the Spirit of the Father, and of the Son, It is absolute Scripture Demonstration, that the Father, the Son, the Spirit are both most distinct, and yet most truly, The One true God ; Their Attributes are Distinct to Each, and yet the same Divine Perfections shine out alike in All ; Their Acts of Love and Grace in the Salvation of man, are so distinct, and yet proper only to the One Eternal Being, as the Fountain of them ; That they, from whom those Emanations are, cannot but be understood, as Distinct, and yet but One. The acknowledgments, and Returns, that are called for from, and made by Redeemed Saints, unto the Father, the Son, the Spirit, are such as can only be Required by the most High God to himself, nor without Horrible, and Abominable Idolatry yeilded to any other : The Gospel is so Abundant in all these, and makes this manifestation of God so principal an end, and scope of all its Discourses, and places so much its Glory in it, as in what it most designs to declare ; That if we own it to be a Revelation from God, it is as great an Injury either to reject or to interpret it contrary to it self herein ; (because our short and corrupt Reason cannot allow it) as to impute any monstrous Thing to it : For it must be supposed either to Reveal some such Portent as cannot be Believed ; or that it knows so little how to express it self, that wherein it speaks, as fully as plainly, without a Figure, as constantly as may be, it must yet be overruled by Interpretation, and Taught to Speak ; for else it would speak so, as to un men into Idolatry, and Blasphemy against the One true God.

§. 3. If then, the Father, the Word, the Spirit be a Revelation of the Divine Being to us from it self; we dare not but Acknowledg it Infinite Wisdom and Reason, because we acknowledg the Divine Being to be so; and because the very Titles, and Essential Attributes of each are so ; the Father of Lights is he, with whom is no variation or shadow of turning ; the Eternal Wisdom, Reason, and Word the Son is he, in whom is Light, the true Light, the Truth : The Spirit is the Spirit of Truth, of Wisdom, of Holiness ; and because from them is the Manuduction into All Wisdom, and Truth ; Every Good and Perfect

Perfect Gift comes from the Father ; The Son is, the true Light, the Light of Men ; the Spirit leads into all Truth.

§. 4. Yet is this great Truth of the Ineffable Union, and Communion, and yet Distinction, Profoundest Mystery; in Regard of the Revelation of such a Deep of God; the Imperfect Knowledge we have of it ; and the necessity of Divine Illumination, and Sanctification unto Adoration, Love, Service, Obedience of Faith, suitable to it.

§. 5. Yet it is not to be Reproached, as Jargon, or the Chymera of *Transubstantiation*, or other *Antichristian* Falshoods ; For the Saints and Servants of this great Truth have a full assurance in it, tho a Mystery; and whereas it seems to encounter the Unity of the Divine Being, or the Notion we have of One and Three; Faith Enlightned by the Divine Spirit sees so many more great Principles of Truth and Holyness Centring in it, that it considers we are no more able to Judg of Unity in Him, (who is All, and not a poor, single Unite,) than a Child is able to know, an Unite is the Beginning and Fountain of Number ; nor according to our Low *Arithmetic*, to judg of the Application of Three to the Father, the Son, and the Spirit the One God ; so Supreme, Glorious, Remov'd from All Approach of Created Being ; than a Child can work by the Rule of Three ; Only we know in him, it must be Perfection of Being, and Operation. And as *Abraham*, in the *Sacrificing Isaac*, was taught to over-ballance that Natural Principle of Parental Affection, and even of Oracle; *In Isaac shall thy seed be Called*; by that therein more Paramount Light of Faith ; God was able to raise him from the Dead, from whence he Received him in a Figure : So are true Believers by that great Light of Faith enabled in those so Resplendent Beams of Revelation before mention'd, to Adore the One God in the Father, the Son and the Spirit ; tho they understand and speak but as Children, and see through a Glass Darkly, till they come to see Face to Face ; and to know, as they are known, or shall be then made to know ; and if there are those Sons of *Anak* in Reason, as they seem to themselves, that cannot receive it , we Adore with the Son of the Father in our Nature ; I thank thee, Oh Father, Lord of Heaven, and Earth ; that thou hast hid these Things from the Wise, and Prudent, and hast Revealed them to Babes ; even so Father, for so it seemed good in thy sight. Lord open thou our Eyes, that we may behold the

Heb. 11. 17.
18.

Luke 10. 12.

Prov. 11. 18. Wonders of the Mysteries of the Truth. Now to the King, Immortal, Invisible, the only wise God, be Glory for Ever.

A

LETTER

In POSTSCRIPT

TO THE

Author of the Treatise on his Second Edition,
with Enlargements, and the Addition of His Name.

SIR,

JUST, as the very last of the preceding Discourse was Printing off, your Second Edition came to my Hand with your Name prefixed ; which to me, makes no Alteration ; it being the Name of a Person wholly unknown to me ; nor do I desire (as I said at first) to make any Enquiry ; For, be it never so Great, it can add no weight to the main importance of the Debate, which is a pursuit after Truth ; nor can any supposable Diminution (tho I suppose none) Abate the Intrinsic value of Any Argument : I leave that therefore to its Just value with any, that know it ; The Regard, and Deference, The Book may seem to have Right to, on the Account of a Second Edition, in my Judgment, depends wholly on the *Sterlyn* worth of the Discourse it self ; For if that be Massy, and of the Alloy of Truth ; it is an Honour to those, who have so great a Gust of it, as well as to the Discourse, that so well Deserves ; If That, being on so High a Point, have not just Merit, it is only a Character of the Degeneracy, and Irreligion, as well, as the Insipience of the Many of the Age : Leaving therefore those things that have no Interest in the present concern, I come to what is more material.

And in the first place, I would, with all due modesty Remonstrate to you the method, I have observ'd in order to the Answer of your Treatise ; which hath not been I confess, to Follow you, as they say, *κατὰ τὸδας*, or *Paragraph by Paragraph* ; that I might avoid any small insignificant Remarks, and the Tedium consequent thereupon ; as also, because there are many Ten-

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dencies

dencies of your Dissertation, that I exceedingly concur with you in; As the Detestation of what ever comes near, or hath any Alliance with the *Mystery of Iniquity*, or what you call *Pr st Craft*, and Secular Interest in the Ministry of the Gospel; what ever shelters Ignorance, or Sloth, or Covers Implicit Faith and Blind Obedience in the Professors of Christianity: All that speaks Humblest Adorations of the Divine Majesty, and gives Glory to the Gospel of our Lord Jesus Christ, and to the Supreme Light of it; and the True Reason Flowing from Him, the Sovereign *Reason*, in and throughout, I most Humbly Joyn in; Tho I acknowledg there is great Reason of Caution when the Designation of *Gospel-Truth* is not Universal, and Uniform; Leaſt there be an *Advantage* given to the Prince of Darkness or any of his Artifices, because of some Flashes of an *Angel of Light* from Him: Or a bidding good Speed to those, who Bring not this *Doctrine*; viz. of *The Son of God*, as the Apostle stiles it.

2. *John* 10. Lastly, I have not been Minute in the Prosecutions of your Periods, because there are many things, that fly off from the Principal Matter; And it is of no concernment to what is Principal in my Eye, whether they are one way, or other.

I have therefore made it my Aim, and I hope, it hath been my Business to Discover (as I may say) the *Foundation to the very Neck*. And in these Things I have Especially placed my main intention, and my *Argumentation*.

1. To uphold the Honour, Glory and Authority of the Stile of the *New Testament* in the word, *Mystery*: Fitted by it self to its own Revelations; and that it may not be waved or removed from upon any Forreign Suggestions; nor particularly on that very weak one, pardon me, in so plainly Expressing it; that because it Names the *Mystery of Iniquity*; and that on the *Fore-head of Babylon*, there was written, *Mystery*; 'Note, that *Mystery* is made the Distinguishing mark of the False or *Anti-christian Church*; and therefore; that as Far, as any Church allows of *Mysteries*, so far it is *Antichristian*, and may with a great deal of Justice, tho little Honour, claim Kindred with the *Scarlet Whore*: If this be not the Argument of one Driven to Shifts I know not what is! Who must not of necessity infer, if the once mentioning the *Mystery of Iniquity*, and once more, *Mystery on the Forehead of Babylon*, can be so supposed to the Disadvantage, and Dishonour of *Mystery*, the so often Recording it for

for the Honour of the Gospel, and of the Doctrines of it must not be much more to the Glory of the Word and Thing, Mystery? and that the other Natning of it, was not indeed to the dishonour of it, but of that *Iniquity* only, to which it is Joyned: And further, Is it not plain? That the Mystery of *Iniquity*, is a Counter Mystery to the Mystery of Godliness? And that the Counter Mystery were nothing, if the Grand Mystery, did not super-Exist to it; Even as *Antichrist* is to *Christ*, and *Antichristianism* is to *Christianism*; so is the Mystery of *Iniquity*, to the Mystery of Godliness; *Antichristianism* hath not so much as a shaddow of Appearance without that great Substance, *Christianity*; nor *Antichrist* without, *The Christ*; the Former infers the Latter; and it might be as well said, *Christianity* is a Note of a *False Church*, because *Antichristianism* hath any Alliance of Sound, or so much, as that sound implies of Relation to it; or that it were the Note of a *False Christ*; That *Antichrist* hath the last Syllable of his Name from *Christ*, as that the mystery of Godliness is so, because the mystery of *Iniquity* is out of all doubt the mark of the *False Church*. Whereas indeed, the dark side of the Pillar in Each, is a demonstration of the other side full of Light, and Glory: This therefore could no way deserve to be among the Enlargements of the Second Edition which ought to be upon Refinement of Thoughts; and yet it is found, p. 107. of the Second Edition.

2. I have been so zealous of *mystery*, least any of the Great Doctrines of the Gospel should be Clandestinely withdrawn under the Pretension of *Christianity not mysterious*; that is, If *Reason*, as it is now so Fallen, Co rupted, and even Detruncated (but as Restor'd by the Supreme Reason) cannot please it self in any of the great Truths of the Gospel, It should be Rejected; and herein I have especial Regard to that great Doctrine of the *Father, the Word*, (who is the only Begotten Son of the Father) the *Spirit, Who are One, The One God*; and to the Redemption of Jesus Christ by the Sacrifice Offered by the *Eternal Spirit*. As I have at more full debated in the Answer.

3. I have especially desired, that the Scripture Word, and Notion of *Mystery* may be Considered, as it shews the necessity of Dependence upon the Divine Grace, upon the constant Superintendency of the *Spirit of Wisdom and Revelation*; For that being always in the Hearts of his Servants a *Spirit of Wisdom and Revelation*, Enlightning them into the great Truths of the Gospel,

pel; they must according, even to the Acknowledgment of the Author be Mystery, because a continual Internal Revelation is necessary not only to the First Reception, but to the Progression of Christians; their growing in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ: Which great consideration I would most Humbly, and yet most Affectionately Recommend to the Author, with All his Favourers; That seeing they seem to Re-due so much to Sacred Oracles, They would with all seriousness consider these great Words, *Grace, Free-Grace, Gifts from above, Wisdom from the Father of Lights*, and Exchange that so Admired Word, *Reason*, as it is now, or as Human, for that Adorable word, *Grace*; that they would Attently Contemplate the Censure of the Holy Spirit in his Word upon all Human Intellectuals, till there be a *Renovation in the Spirit of the mind*; and this would most easily Conciliate to Them the True Scripture-Notion of *Mystery*: And seeing the Author hath Promised an Undeceiving of those whom he supposes Deceived, concerning the Illumination, and Efficacious Operation of the *Divine Spirit*; I desire of Him to have a Particular Regard herein to my self, how Trifling or Absur'd an Adversary soever I may appear to him; And that he would do it in the meekness of the Spirit of Christianity, respecting only the Substance, and Merits of the Point, and of what I have said; I find nothing further in the Enlargements of the *Second Edition*, that I have not considered in the *Answer to the First*; and therefore beseeching the conducts of the Spirit of Truth into All Truth; and that the Greater Proportions of Reason, or Intellectuals, and Elocution, the Author, or any of his Friends have; the more they may ascribe, and dedicate themselves to the Supreme *Reason* and his *Grace*, This shall be the Prayer of,

S I R,
In All Truly Christian Offices,
Your Friend and Servant,
T. B.

Pardon some smaller mistakes, particularly, P. 1. Margin, read $\delta\alpha\delta\alpha\delta\alpha$
 $\mu\alpha\lambda\delta\gamma\iota\mu\alpha$ Q, l. ult. $\epsilon\gamma\gamma\alpha\pi$ Q, p. 14. after *Egypt*, put in to. P. 16. l. 23.
 before *Affirm*, put in whereof they. P. 46. r. $\gamma\gamma\omega\delta\omega$.

